

The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOL. XXII.

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It is said the city of Tokyo in Japan has 50,000 colleges students.

Hon. T. C. Kmbrough of West Point becomes a member of the law faculty of the University of Mississippi.

Pastor J. J. Mayfield of Charleston is prosperous and happy in his work, having received forty four into the church since his pastorate began there.

Pastor C. E. Bass of Ellsville asks that prayer be made for this meeting which begins fourth Sunday in April, with Rev. W. R. Cooper assisting.

Dr. W. A. Jordan is to assist Pastor G. H. Suttle in a meeting in Raymond April 27 to May 6. Before the meeting started the church gave the pastor a substantial raise in salary.

The Mississippi Legislature made a wise appropriation of one million dollars for enlarging the Tuberculosis hospital. This is a disease that can be stamped out by proper care.

It is reported from various parts of the State that cattle and horses are dying of starvation. This is probably one of the results of the high price of cotton. There is such a thing as saving at the spigot and wasting at the bung.

Pastor J. J. Consert of Millford, Texas recently had a good meeting in his church. Jack's friend in Mississippi rejoice in the way the Lord uses him and would be glad to see him back home.

Pastor Flowers recently baptized four at a regular service at Davis Memorial Church, Jackson. He also delivered 18 diplomas to those who had studied the B. Y. P. U. Manual, and a number of young people dedicated themselves to special service as the Lord may direct.

Dr. John Roach Straton, one of our Southern Baptist preachers is pastor in New York, has had the courage to try to combat vice conditions there, attacking the sale of liquor and indecent dances. After preaching on these things he appeared before the grand jury. The mayor has announced that he is going to clean up the city.

We have just a dozen Associational Missionaries on the field at this time and during the month of March they visited 205 churches, visited in 972 homes, held 276 services, delivered 130 sermons and addresses, took 105 subscriptions to our religious papers, sold 569 books and distributed 1,028 tracts. Of course, not all these brethren do can be put into tabulated form. They are on the job every hour of the day trying to help somebody and make Mississippi a Baptist Empire. Pray for them.

A letter from an old confederate veteran who sends his whole five year contribution in answer to an appeal sent out from the secretary's office is enough to put some of us to shame. Brother T. P. Hughes of Concord church Columbus Association tells us he is a paralytic, 75 years old, that he has not stood alone for 46 years, his earning capacity is gone. But he wants to be sure his pledge is all paid, and so he sends it now as he may not live out the five years. He is living on a pension and can only make a small offering, but he makes it gladly, wishes it were more and hopes the full amount may be reach by April 30.

SPECIAL NOTICE FOR THOSE WHO EXPECT TO ATTEND THE SOUTHERN BAPTIST CONVENTION IN WASHINGTON MAY 12-19.

Special rates have been granted by the railroads, but in order to avail yourself of these rates it is necessary for you to have an identification certificate with the autograph signature of Dr. High C. Moore. This certificate is to be presented by you to the ticket agent before you can get the reduced rates over the railroad.

Dr. Moore writes me that this is a new feature and that he is very much afraid that some delegates will fail to get reduced rates through failure to get these certificates. He is not distributing these from his office but from the state secretary's office and so if you are going to the Convention and haven't a clergy permit, in order to avail yourself of the reduced rates, it will be necessary for you to write to me and get this identification certificate.

Those who are going as messengers had better write me at once for the credential card which will entitle them to a seat in the Convention as a messenger.

Don't wait until the last minute to write, as the mails are uncertain now. Letters are not delivered with the promptness they were before the war. It takes some of our mail four and five days to reach us when it should reach us in one.

Attend to this at once.

J. B. LAWRENCE.

In Indiana there are 50,000 white Baptists and 30,000 negro Baptists. But these 50,000 are asked to give \$3,500,000 in the campaign, the same figures we had in Mississippi.

We are glad to add a new department in the Baptist Record. This is the Sunday School Column, and Rev. S. G. Posey our new addition to the Sunday School force will have charge of it. He is thoroughly qualified in mind and heart and experience to do this much needed work. He will call on others to assist him. Let everybody do what he can to make this and all departments of the Record helpful in the highest degree. The matter appearing this week was prepared for last week's issue but did not appear on account of the crowded condition at the office.

Dr. H. L. Martin Writes: With the service of to-night there will come to an end one of the most refreshing experiences I have ever been permitted to enjoy, an eleven day's meeting with the First Baptist Church of West Point. The Spirit of God has most graciously manifested His presence, and this blessed season of fellowship in service will linger ever in memory as a joy and an inspiration. No church in all the land numbers finer spirits in its memberships, and under the splendid leadership of their gifted and consecrated pastor, Dr. Edw. J. Caswell, they are making themselves felt increasingly in all the work of the Kingdom. Honored and loved in a remarkable way, by his own people and others as well, he has recently declined some alluring offers from other states, and will remain, permanently, I trust, in Mississippi. May our Father's choicest blessings abound upon this noble church and its faithful pastor.

Dr. W. Y. Quillenberry is assisting Pastor Tinnin in a meeting at Talulah, La.

The revival meeting began at Griffith Memorial Church, Jackson, last Sunday. Pastor G. W. Riley is being assisted by Rev. B. Simmons.

District Sunday School Association will meet at Tinnin, near Clinton, May 9th. Some of the best Sunday school workers will deliver addresses.

Our Northern Baptist brethren are tightening the traces for their pull in the 130,000,000 campaign the last of this month. May the Lord give you good success.

Mrs. M. K. Thornton has joined her husband at the Baptist Hospital in Jackson. They make their home on the hospital grounds where Brother Thornton is doing excellent work as superintendent.

Pastor M. E. Dodd has just concluded the eight year of service with the First church, Shreveport. In this year 397 new members have been added to the church and \$114,059 raised for all purposes.

The French have occupied some of the chief cities of Germany in retaliation for the Germans having sent soldiers into part of the neutral zone. Among the cities occupied by the French are Hamburg and Frankfurt.

Second notice: All expecting to attend the Southern Baptist convention in Washington May 12-17 May secure reservation of rooms by writing to Rev. F. P. Langhorne, Chairman of Entertainment Committee 703; 15th St N. W. Washington D. C.

Our enlistment missionary. Rev Bryan Simmons assisted Pastor J. P. Williams in a good meeting in Menden hall. There were forty added to the church and the Baptist Record put in to the homes of the church members. There was great joy in the church and new strength and will to serve.

The Baptist tells of a pastor who was praying that one of his members would give \$2,500 in the campaign. This member asked the pastor's advice about what he should give and before the pastor could sum up courage to mention the figure he had in mind, the brother announced that he had about made up his mind to start with \$10,000.

Now and then we hear of some man who is won to the faith of Christ by the conduct of his wife when all other arguments had failed on him. This is a genuine trouble to the religion of Jesus; but we could put along by the side of it the fact that some women still believe in the truth of the gospel in spite of the conduct of their husbands. Or a man's faith may triumph over a similar obstacle. To our minds this is about as great a triumph for religion as that mentioned first.

Federal prohibition commission Roper says that hence forth no permits will be issued for use of liquor in cooking. Some people had the idea that if they were forbidden to drink it they might take to eating it. Children sometimes have the idea that water goes down one throat and food goes down another. But that idea has been exploded.

THE TWELFTH HOUR.

The books of the Southern Baptist Convention close the last night in April. What we have written will be sealed. A year's work will be completed in Baptist history. What Baptists of the Southland have done is next in achievement to what our boys did at Argonne Forest. In the face of a flood tide of opposition, that sought, and is seeking, to take our Lord, our faith and our baptism. We have laid at our Master's feet in the last few months more than ninety millions of dollars and thousands of lives to be used to take the world for Christ. We are striking the hardest blow at sin that has ever been struck since our Lord was here. Our Baptist people were never more united than they are now, but the Baptist hammer will never be used to its full driving capacity 'till all get hold of it.

Jesus Christ has come and sat beside everyone in his home and pleads for a part of his life and his life in this hour of a world "Titanic" need. Brother! Sister! what did you do about it? Did you give all you could in cash and service, and then pledge yourself for the coming years? Or did you toss him the penny of the ordinary beggar? Or did you turn him from your hearth and your home and church without even an offering? If you did the latter, of which many are guilty, you have missed the joy of the most excellent service ever offered you. You are compelled to close your eyes to the fields white unto harvest, and to stop your ears to the cry of need, and to dull your sense of feeling with the fangs of sin, and thus grope and grind out your life in useless failures. God said "The soul that sinneth shall die," and that church that forgets the great commission will dwindle like the sick patient 'till the vitals are gone. And ere long friends will stand by and hear the fall of the clods as they roll over its lifeless body, knowing, only too well what would have saved its life, but too late now.

The midnight hour of all that we will ever be to the world's chain of movements will soon be upon us. What we have done can never be recalled. The hour calls for the swiftest movement of the most alert. Brethren of the Kingdom, Soldiers of the Cross! Will you not gather at Calvary's summit and see it all over again, and follow him up to where the blue sky parted for him to go back to the Father, and get your soul lit afire with his great commission, and go back to your church and tell them that somehow something must be done to give us a part in this great Kingdom movement? God has renewed his place to us by the shooting buds and blooming violets that harvest will be our's again.

Can't we meet in every church before this month is gone and make our pledges to him, praying the Father that it may be done. I am your humble servant,

L. G. BASSETT.

THE SUNDAY SCHOOL TEACHER'S NEXT STEP

(Eldridge B. Hatcher)

PART I.

What is the Sunday School teacher's highest duty to the Christian members of his class? It is to lead them to become enthusiastic students of the Bible. But in order for him to do this, he must first become an enthusiastic student himself. His scholars must light their torches from his flame.

Tell me, Sunday school teacher, do you have such enthusiasm in your own Bible study? Do your scholars feel the thrill of it the moment you open your Bible in the class on Sunday morning?

Uncle Remus, when asked what his business was, replied that he was "gaged in de minin' business." And when asked whether it was gold or silver mining, answered, "No sar, 'taint neither, n'r kalsomining." But the Sunday school teacher is in a mining business above that of gold or silver, or diamonds. He is unearthing nuggets of inspired truth.

The expression "Bible Study" has all my life

frightened me off from the Bible. "Bible study classes" have of course received my heartiest sanction, for I have felt sure that they were proving fountains of blessing throughout the land; but such Bible study announcements have always suggested to me cold, hard digging. They have made me think of memorizing lists of kings and prophets and books in the Bible, and also the memorizing of section and tables, and then the analyzing of books and chapters, and so on and on. All this was valuable, but I shrank from it.

At the Red Cross meeting during the war, when the request for books to be sent to the soldiers to read, one little fellow in the meeting quietly held up his hand saying they could have his "rithmetic. Exactly; and so there are many persons, with wrong and tiresome methods of Bible study who would gladly say, "You can have mine"—in fact some might say that we could have their Bible so far as any real delight in their study of it is concerned.

What I mean by Bible study is the pulling open of the Bible gates and entering the vast scripture courts, with their depths and their heights, and beholding the marvelous scenery and watching the unfolding of mighty plots and movements, and being startled at times by the flashing lights from innocent looking verses. By Bible study I mean descending into the scripture and there striking our pick-axe into the bejeweled soil.

During the past winter, as I was spending my evenings in reading many books from the libraries, my Bible lying rebukingly upon my table I found myself incessantly asking myself, "Why am I not as eager to pick up my Bible as I am to read these other volumes? There must be a secret about its study which I have not found. What is it?"

My concern and questionings increased and I began ransacking the libraries for books on Bible study. I commenced a series of sermons at a certain church in the state. The first two Sundays I preached some of my old sermons. But later on, in the series, I determined to take one of my old sermons and, during the week, make a more thorough study of the passage than I had ever done before. I selected the incident of Gideon with his three hundred men winning the victory over the Midianites. My thought was that the truth taught by the incident was an important one to present to this Kentucky church, namely that as God used Gideon's band of three hundred men to win such a victory, so God can always use the weak things of earth to conquer the mighty.

But right there was my mistake. I had decided too quickly what the Gideon incident taught before taking it up for my more careful study, and I approached the Bible story, not to investigate its full meaning, but to study how to use the story, to unfold the truth which I had predetermined to present to the congregation.

Now it is true that the above lesson is taught in that Bible narrative, and I would have been perfectly justifiable in preaching on that theme from the incident. But, I found later that it was not the outstanding truth in the story—the truth that thunders itself throughout the incident to anyone who will listen with open ears.

Let me tell my experience. I began my study reading rapidly the book of Judges in which the story of Gideon is imbedded, in order that I might gain the historical background of the story. Next, in order to get a running start towards the incident, I began again at the beginning of the book of Judges and read up to and through the seventh chapter in which the battle story is told, and then, after much reading and studying when I thought I had become sufficiently familiar with the incident to expound the truth which I had previously determined upon, I decided to read once again the previous chapter, and as I read it, I made a startling discovery in the 16th verse, that thrilled me. I saw in that verse the key to the whole battle story in the sixth and seventh chapters. In that verse God made Gideon an offer and it was Gideon's final acceptance of that offer that brought on the battle in the

seventh chapter. I looked ahead through the two chapters and discovered what seemed to be a divine plot running through those two chapters that I had never seen before, and I became actually excited over the discovery.

Here is the verse: "And Jehovah said unto him, 'surely I will be with thee, and thou shalt smite the Midianites as one man.' "I saw that God wished to deliver Israel from the Midianites in a way that would make Gideon and his Israel people recognize the victory (when it came) as wrought not by their might, but by God's might. I was on tip toe of eagerness to note how God worked out that plan through the two chapters.

At last Gideon decided to accept God's offer and to attack the Midianites, and then came another jostling discovery for me in verse two of chapter seven. That verse read: "Lest Israel vaunt themselves against me, saying mine own hand hath saved me." The verse (read so often by me in the past) flashed out a meaning that I would probably never have seen had I not made this careful study of it in its relation to its larger content. The oriental servant picked up what he informed his master was only a bit of glass, but the master bringing it to the light showed him that it was a glorious diamond; and, so, what had before been regarded by me as a mere bit of scripture in the Gideon story, now gleamed with a wondrous light. It proved to be a key vitally linked with the 16th verse in the previous chapter. It was as if God had said to Gideon, "You know my plan, in this adventure, is to teach you and your people that I do not need your might for winning this victory, but that it is to be won by my might, and that in the future your only hope for triumph must always be in me. Now, if your 32,000 men win this victory, they will exclaim 'Behold what we 32,000 men did.' Therefore, lest they vaunt themselves against me saying 'my hand hath won this victory,' I must reduce your army to a number so preposterously small that it will be impossible for the victory to be ascribed to any but myself, and thus my lesson to you will be plain to all."

What a tremor ran through me as I saw how strikingly that verse fitted into the key verse in the preceding chapter. The story, now, with its divine plot, became to me a fascinating novel, with the hero, not Gideon but God, and, lo, in reading the chapters I found myself keenly wondering, not so much how Gideon would play his part, but how God, who had made such an interesting beginning, would play his further part with Gideon.

And then I began to wonder if I should not study all parts of scripture with that same aim of trying to discover in them how God plays his part with the different Bible characters; and then, I wondered next if I should not regard the whole Bible as one vast moving picture of God at work through individuals and angels and other instrumentalities during the fifteen hundred years of the Bible's making.

More exciting and exhilarating to me were the developments in that Gideon story than all the stirring books that I had been reading during past years, because, in that inspired book, I was in a vastly different realm,—a realm that linked itself with the centuries gone, and with the eternity to come.

But, stop, friend teacher, one other surprise awaited me in my study of that Bible narrative. A few hours before preaching upon it, I decided that, as I had met so many surprises in those sixth and seventh chapters, I would read the eighth chapter also, the chapter that follows the battle story chapter, and there, darting its light upon me, was another key passage—far over in the 22nd and 23rd verses—and it answered an important question, and that was as to whether Gideon had learned his lesson in that battle and had kept his agreement with God. The passage showed that when the victory came Gideon gave all the credit of it to God. It reads as follows:

"Then the men of Israel said unto Gideon, 'Rule thou over us, both thou and thy son and thy son's son, also, for thou hast saved us out of

the hand of Midian; and Gideon said unto them, "I will not rule over you, neither shall my son rule over you. Jehovah shall rule over you."

Ah, Gideon had learned his lesson. How incomplete would have been the story without that passage in the eight chapter. Maybe you think, teacher, that the finding of that passage, just before I entered the pulpit, did not touch a chord of delight within me. I looked at it with a sort of wonder, as upon a diamond which the divine author had quietly dropped at that point, and which I had come near never seeing.

Somebody put that particular passage at that point as the last golden link in that wonderful chain. Who put it there? Do you say "some individual—some skilled penman—placed it there that it might help clinch the lesson of faith in God. And did this same individual put those other key verses in the sixth and seventh chapters, binding the chapters together in a way to teach that same duty of faith in God? Who then put together the other chapters with those two to form the book of Judges, and then who put together all the two other chapters in all the other books of the Bible during the many centuries? You think, do you, that there were individuals standing along the line, during the fifteen centuries, ready to put together those wonderful chapters and scenes and teachings and to put in the key verses at just the right place, to teach that same wonderful lesson that runs through the entire Bible, of salvation for man. Yes, there was a procession of men who stepped forth at the appropriate time and place with their verses and chapters and books. But who arranged that procession? Who started the writers during the fifteen hundred years? Who gave them the same heavenly message of God's love for sinful men, and the same call for their faith and love? Yea, who was back of the entire Bible drama, making every actor play his part in the construction of the wonderful, wonderful WONDERFUL volume?

I was in a sort of sacred excitement over my discoveries in the Gideon story. "Ah," you say "you simply found what was apparent to all who had ever consulted high grade commentaries for their explanation of the events." Well, maybe so; but my opinion is that I found out for myself, and such sudden discoveries, with their darting lights, constitute one of the most exhilarating charms of Bible study.

AMONG THE NORTH CAROLINA CHEROKEES.

Victor I. Masters, Superintendent of Publicity

This story is about the Cherokees who now live in the remotest sections of the North Carolina Mountains.

They numbered about 2,400, and are the portion of the tribe that remained behind in 1848 when the various Indian tribes, including most of the Cherokees, were by the national government moved westward to the plains of Oklahoma.

Time was when the Cherokees were numerous in the northern part of Georgia and South Carolina, as well as in Western North Carolina. There is a beautiful legend of the days of the Revolutionary War in which a maiden of the Cherokees figures who had a white-man lover.

Aware that the Cherokees braves over whom her father was chief would join the English in an attack on Fort Ninety-Six in South Carolina, the maiden secretly left Fort George under the brow of the Blue Ridge in Pickens County journeyed Southeastward at night to the threatened fort and warned the Americans there of their danger from the British and Cherokees. This legend is confirmed by the names of the streams between old Fort George and Ninety-Six, most of which to this day are known as Twelve-Mile Creek, Three-and-Twenty, etc.,—the name being their distance from Fort George on the way toward Ninety-Six, which latter got its name from its being ninety-six miles from where the Indian girl began her romantic journey to deliver her lover from peril.

As the white man's civilization pushed forward that of the Red Man receded. The white progresses by arts and inventions, the Indian thrives in an environment of untamed and unharnessed nature. Back from the upper counties of Georgia and South Carolina; back across the first tier of counties north of the Southern boundary of North Carolina; back to where the sparkling waters of the Tuckasee and the Oconalufy Rivers wend the great forest-clad mountains, fed by thousands of crystal-clear springs of cold water, gushing from the green mystery of every cove; back to where the Great Smoky Mountains, whose high watershed makes the line between North Carolina and Tennessee, look down with majestic aloofness from the silent mystery of their forest-covered heights.

For the last hundred years and more the Cherokees have moved back and back, until they had to stop in the lovely Carolina watershed of the Great Smokies, whose remote ramparts shut out the nearer approach of the white man's civilization. The approach was so rough the whites could not sprawl across the land with twentieth century machines from that side. But the noisy lumber train now shrieks its desecrating way up Oconalufy valley, snorting like an impudent poodle up near to the very vitals of the Great Smoky system. And they do say they intend to work on the roadway, which now loss itself in a hundred by-paths in as many coves up where the streams rise and make out of it an auto highway across into Tennessee!

Very well. That is civilization. There is nothing you can say against its careering progress that seems to get anywhere. Once in a long while we get a jolt that makes us suspect there is a lot of empty pretense in the thing we call progress. In fact, Germany almost got us awake. But everybody knows that auto roads and lumber trains spell PROGRESS, whatever happens to Cherokees and to white people and beautiful tradition.

The Cherokees Reservation is about midway between Asheville and Murphy, Murphy being 120 miles west of Asheville in the western extreme of the State. The summer people who swarm in the North Carolina mountains yearly seldom get further west than Waynesville. They revolve around Asheville as an axis and do not get more than thirty or forty miles away in any direction. So not one percent of them have ever seen the Cherokee country.

This has been no great disadvantage to the exquisitely beautiful country west of Waynesville. It has doubtless been well for the Cherokees. One may love his fellow beings, and yet harbour a suspicion that many of the beautiful places in nature and quaint customs of native people back near to nature, are profaned when they are overrun by the curious inspection of the nervous and often superficial chance sightseer.

The Home Mission Board opened a mission work among the North Carolina Cherokees in 1858, at which time it began to support Rev. Alfred Corn, who had labored for several years for the Cherokees before his employment by the Board.

At an even earlier date the Cherokees had attended the churches of the white pioneer Baptists, in the country surrounding their reservation and some of them had accepted Christ. On my recent visit to the reservation, I interviewed Rev. John Jackson, a Cherokee Baptist preacher who is ninety-one years of age. Brother Jackson was born in 1828 and converted under the preaching of a white preacher in 1842. He joined the white Baptist church and began to preach before the war.

Like many other Cherokees, John Jackson went as a soldier in the Confederate army, serving through the campaign in Tennessee for four years. After the war, he returned to his tribe and continued to preach. Brother Jackson looks hearty for his age and only stopped his preaching work a few years ago. He appears to have been in the gospel ministry more than sixty years.

Rev. Alfred Corn, the devoted missionary who first opened the work among the Cherokees for Baptists, was a brother to Rev. John Corn, a distinguished pioneer preacher of the mountains, who was the husband of the sister of the maternal grandfather of Dr. S. Y. Jameson, now Enrollment Superintendent of the Home Mission Board.

The early mission work among the Cherokees thrived. It continued up to and during the Civil War. Missionary Corn said of the work, in one of his reports to the Home Board: "I have never had a careless audience among them, or a cold, ineffectual meeting. Strange to tell, any congregation among them which I addressed is always made up in part of persons who have traveled from fifty to sixty miles, generally on foot." The report of the missionary that year showed that he had preached seventy-five sermons, delivered 164 addresses, traveled 2,500 miles, made 400 visits and baptized fifteen converts. There was a total membership of 233 in the mission churches.

After the war this mission was allowed to lapse, on account of the financial poverty of the Home Mission Board. In recent years the Lord has used various influences and persons in a way that has led to the Home Mission Board opening the mission to the Cherokees again. My visit among them was during an institute and revival meeting of two weeks which had been arranged for them by our missionary, Rev. J. N. Lee.

Brother Lee has been on the field for nearly two years, along with his devoted wife, who is an active and indefatigable worker for the Cherokees, duplicating in her efforts the best that her splendid and untiring husband does.

Our institute was held at the admirable government school. Through the courtesy of Mr. J. E. Henderson, the Superintendent of the Agency, our gatherings were held in the auditorium, and the missionary and his wife were temporarily domiciled in charge of one of the residence buildings on the grounds, that they might be able to entertain the visiting preachers. The necessity for this arrangement would become apparent if the reader could look at the picture of the little two-room cottage standing in a niche of the mountain down near the valley and beneath the towering glory of forest green. The missionary offered to entertain me in the cabin and give me a bed in the loft, if I would return to see him. I hope yet to try the resources of that loft as a place for rest and sleep. The singing waters of the Oconalufy River out in front of the cabin and the winds which forever whisper through the mountain forest above ought to be a good soporific.

The institute was a fine success and the Indians developed warm interest. Singer W. W. Combs of the Home Mission Board with his wife did a great work in leading the Cherokees in sacred song. Drs. A. E. Brown and J. C. Owen filled leading parts in the program.

I cannot tell of the institute, but I must say a word more of the missionary and his wife. I playfully accused them of having distributed the posters for the institute even up among the bears in the higher reaches of the Smokies up the Oconalufy. I found that Brother and Mrs. Lee had actually walked more than ten miles back into the wilds, seeking out the remotest Indian homes and interesting them in the institute.

Better than that, Mr. and Mrs. Lee are doing just such a service for the Indians all the year round. They are loved by the Indians and they are loved by the white people. Neither one of them spared himself last winter in all the cold weather when the influenza was taking its treacherous toll among the Cherokees. All the while they were on the go, seeking to minister to the souls and the physical comfort of the Cherokees with the utmost loyalty.

"Good Will Center" is a little house that Brother Jenkins gives without charging rent.

(Continued on Page Seven.)

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EDITORIAL.

FIRST THE WILLING MIND.

Occasionally people are heard to say when a request is made for some special object, or for early payment of a pledge, "I thought we would not be called on for anything else." Or, "I thought we didn't have to pay this till next year." That is probably true, brother, and nobody wishes to violate any implied agreement, or to force any good thing on anybody else. The Lord does not force heaven on anybody, nor drive anybody into heaven. He does not force himself upon people. In matters religious there is absolute freedom, freedom even to disobey God, and then taste the consequences.

No service rendered to God is acceptable to him which is not done out of a willing and glad heart and life. And in the matter of giving the same freedom obtains. The Lord loveth a cheerful giver. As in the initial act of a Christian the ordinance of baptism of which Paul speaks in the sixth chapter of Romans, "we must obey from the heart" Paul makes a mighty appeal for contribution to the poor saints at Jerusalem when he is writing his second letter to the Corinthians, but he will not have it unless there is a willing mind.

The religion of Jesus appeals to the noblest motives and emotions. It makes duty a joy and service a delight. The extra mile he bids us go with him that would compell us, is to prove the gladness of the service we render. It is not that we are driven by one master to go one mile and then by another master to make it two; it is the desire to do more than we are required to do; the exuberant spirit of excelling in helpfulness; the splendor of sacrificial service. Until we have experienced that we have not understood the spirit of Jesus.

Now the point of all this is that when unexpected emergencies arise, and special calls are made; or where it becomes evident that an advance payment on a pledge will greatly set forward the work; nobody should feel that an effort is being made to force an increased gift or a payment in advance of the expected time. That is not the purpose or desire of anyone in charge of any department of the Lord's work. But it is to show that there is a finer opportunity to do good, to which his souls may respond if they will. Some will be glad to do more than they promised or were asked.

Special days are not to force anybody to do what he is not willing to do. Special appeals are not an effort to extort from unwilling souls. A request for payment in advance is not a desire to take advantage of anybody. These are for those who gladly accept a chance to show their love to God and their exceeding gratitude for his goodness and mercy. If there is first the willing mind the more service, the larger joy.

DO THE FIRST WORKS

Not infrequently a church or a Christian has to back and start over; need to get back to the experience he had at the beginning of his Christian life, of every Christian life. That was true of the church at Ephesus to which John in Revelation was told to direct a letter. That condition becomes specially evident, sometimes painfully evident, when we begin to prepare for a revival meeting, and discover that the real work of a church cannot be done till the machinery is overhauled.

Last October I was in the home of a brother when he began to "make up his molasses." The cane had been stripped and cut and hauled up to the proper place. The time had come to start operation. But before work could proceed further, the mill had to be set up, the rollers put in place and properly adjusted, and the furnace must be dug out under the pan, and the evaporator leveled up and the crannies all chucked, and the smoke stack straightened up. It had been a good many months since it was all in use, and it was the good part of a day's work to get the parts all assembled and put in running order. Every farmer this spring, and every spring has had a similar experience in getting his plows and gear ready. There's a good deal of getting ready to do, a good deal of the "first works."

You never know how much out of fix a machine is till the time comes to use it and then it has to be largely worked over. A church does not realize the run down condition into which it gets until it gets at the real business of a church, namely, saving people. Things have been running along, the congregation kept up fairly well, the choir kept in passably good humor, the expense met with comparative promptness, and the average church member pretty well satisfied with himself and the conditions in the church. But there is an uncomfortable awakening when the machinery of the church is set in motion to save the lost.

There is no doubt that some church members look upon the revival meeting as a batter to be endured. There is a dread as it approaches and a relief when it is over.

Now this is just the situation which God abhors and which in that brief letter to the church at Ephesus, found in the second Chapter of Revelation, he is trying to correct. They had a good array of works to their credit: I know they works, and thy toll (work against hardship), and thy patience (they had stuck to it faithfully). They were strenuous in discipline; Thou canst not bear evil men. And they had the courage to go after the higher-ups: "Thou didst try them that call themselves apostles, and they are not. They had a high sense of loyalty: Thou didst bear for my name's sake. They remembered the ministry of Paul among them in the years ago and had a fine sense of pride in living up to his teaching.

But!—And here is the essence of their offending, the weak spot which will make all else of no avail, and bring to naught their noble record and their best endeavors. "But I have this against thee that thou didst leave thy first love. Remember therefore whence thou art fallen, and repent and do the first works" If there is not the original glow of love, if there is not the tender, affectionate concern for others, deep desire for the lost to be saved; then indeed is something seriously wrong. The close connection with God has not been maintained, and needs to be looked after. Repent and do the first works. Get right with God. Get back on your knees in penitence and confusion and do not rise until he has said, "Go in peace, thou art made whole."

When this holy and tender passion falls in a church, then has the reason for its existence ceased. There is no longer occasion or excuse for its continuance. And so he says: "Or else I come to thee and will remove thy candlestick (lampstand) out of its place, except thou repent."

We are today confronting the greatest evangelist opportunity and call that our churches have ever faced. We have never undertaken so wide spread and cooperation effort. More than ever before is the need that our people should make ready for the coming of the kingdom, and of the King. Let the crooked places be made straight, the high places of personal pride and ambition be pulled down, the low places of unbelief be filled up, the rough places of sin in our lives that slow up the chariot of God be made smooth. Judgment must begin at the house of God. Righteousness must be ordered in the churches. Humility, confession, repentance, these are the first works, and they make all the work of God possible.

Where a man is driving an automobile, he may engage in conversation or carry on a train of thought about matters not connected with the work he is doing at the time. This is said to be because the driving is reflexive action, done not by the brain itself but by such part of it as extends down into the spinal column. The mental work never gets as high up as the head. This kind of work is called mechanical because it is done without fixing the attention, the whole mind on what is being done. In the same way much of our reading of the Bible or even the repeating of it never gets deep into our minds. You may read the bible, even a whole chapter without its ever breaking through the outer crust of your brain. It does not make you think: it does not draw out your emotions; it does not provoke you to action. This is especially true of a passage that is familiar to you. Your very acquaintance with it may act as a bar to its entering your soul. This can be corrected by an effort of will, by close attention to the word. It must be given a chance to penetrate, to soak in. You must listen to God as you read. Pray with the Psalmist, "Open thou mine eyes that I may behold wondrous things out of thy law." Like the old prophet we were to say, "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me."

The Editor of the Baptist Student quotes a letter received from a Northern Baptist pastor as follows:

I attended the Baptist Ministers' meeting last Monday morning and I found there as I found elsewhere among Northern Baptists much alarm over the plight that they got into at Denver last year by voting to go into the Interchurch World Movement. They are stung and they know it. They realize now that a trap had been set by pedobaptists and those wonderful Northern Baptist "statesmen," of whom we have heard so much for so many years, promptly fell into said trap and dragged the churches into it along with them. Northern Baptist leaders are being openly discredited today as never before and a split is imminent at Buffalo when the Northern Convention meets. All the Baptists are going to get out of this movement is a great loss of money and a great revolt. This promises to be the most shameful scandal in the history of the denomination, wholly unnecessary and absolutely without excuse. Northern Baptists are warned by the action and advice of the Southern Baptist Convention. Dr. Gambrell went to Denver and told the Northern brethren why Southern Baptists would have nothing to do with this or such like "union" movements. Northern Baptists have sown to the wind and they are scheduled for a whirlwind harvest from which they may never wholly recover.

There will be two convention sermons this year in Washington, one by Dr. Jno. E. White at the Tabernacle and another by Dr. J. R. Hobbs at the First Baptist Church, both on Wednesday night.

The supreme Court of Colorado refused the application of "wets" for a referendum on the prohibition amendment.

Department of the Convention Board

J. BENJ. LAWRENCE, Corresponding Secretary.

Church to Church Campaigns.

I. PURPOSE.

The purpose of this state-wide program of Church to Church Campaigns is to bring directly to the attention of the churches the plans of the denomination and to enable all the churches to work out these plans in the fullest cooperation and along uniform lines.

II. TIME.

The period in which these campaigns should be conducted is between May 24th and July 15th. Because of the follow-up work in the 75 Million Campaign preceding this period and the Evangelistic Campaign immediately following this period, it is almost imperative that these Church to Church Campaigns come between the above dates.

III. THE WORK.

The practical work to be accomplished in these campaigns is:

1. To install in every church a financial system for taking care of its pastor's salary and other local church expenses.
2. To present the Baptist Record and induce the churches to undertake to put this into the homes of its membership.
3. To organize Sunday Schools, W. M. U.'s and B. Y. P. U.'s in churches where these organizations are necessary and are not now in operation.
4. To enroll prospective students for the County Sunday School Normals to be held in each county during the summer.

Contribution envelopes, Record Books and other equipment will be in the hands of the workers for organizing and putting into operation these plans.

IV. THE PLAN.

The plan of these campaigns will be similar to the manner in which they were conducted last year. The campaigns will be made to cover every church in each county. All the county churches will be given a full day, two services, morning and afternoon, with dinner on the ground. Services in the town churches may be held at night.

V. ORGANIZATION.

The present organization in each county which has already been perfected for the purpose of putting over denominational programs will be used in conducting these Church to Church Campaigns. We were made familiar with the plan of County Organization during the work of the 75 Million Campaign.

Each County Organization consists of a County Organizer, a W. M. U. Organizer, and a County Chairman of Laymen's work. In addition to these there is a Group Organizer for every group of churches and a Church Organizer for every Local Church. These forces, together with outside assistance when necessary, will be used in conducting these county Church to Church Campaigns.

The duties of these different workers will be along the following lines:

1. **The County Organizer.** He will first see that his County Organization is complete by substituting new workers for any who may have moved away or for other reasons cannot serve in the places to which they have been appointed.

He will call a meeting of his county organization forces, together with the pastor resident in the county and will decide on the time for the campaign, make out the itinerary, fix the hour for the meeting at each church, select the workers who will visit the churches during the campaign, select a time and place for the County Sunday School Normals, make up the program for publication, etc.

The County Organizer is made responsible for

planning and executing the campaign in his county.

2. **The county W. M. U. Organizer.** She will hold herself responsible in so far as she is able to see that the Church to Church Campaign is put on in her county. She will see that a Woman Organizer is provided to accompany each group of workers who visit the churches in the campaign. She will see that the women of each church provide dinner on the ground on the day the meeting is held.

3. **The Group Organizer.** He will get in personal touch with the leading members of each church in his group and get their sympathy and interest aroused in the campaign. He will visit or write to every local Church Organizer, sending him copies of the program for distribution, posters to be tacked up in public places and other advertising matter in reference to the campaign. He will see that announcement is made of the campaign at the regular services in every church in his group in advance of the date of the campaign. He will write to the pastor of each church in his group or see him personally and urge upon him the importance of being present when the workers visit his church.

The Group Organizer should hold himself in readiness to join the campaign workers and accompany them through his group of churches, serve as a guide, provide conveyance when necessary, provide entertainment in the homes of the people, etc. The value of the campaign will largely depend upon the faithful efforts of the Group Organizer in arousing the interest of the people and in securing the full cooperation of the churches.

4. **The Local Church Forces.** The Local Church Organizer, the Church Woman Organizer and other local church forces that were used to such advantage during the 75 Million Campaign will be called into service now in making the Church to Church Campaign a success. Every church should organize for putting the Church to Church Campaign on with all vigor and enthusiasm with which it put over the 75 Million Campaign. The Church Organizer should call a meeting of the responsible members of the church and lay out definite plans for the entertainment of the workers and for making the meeting a great success at his church. Careful planning and thorough advertising will be necessary to get the people to lay aside their daily tasks and devote this day to the Lord's work. Each church is asked to give only one day.

VI. THE CAMPAIGN WORKERS.

The campaign workers will be selected and secured by the County Organizer in cooperation with the District Organizer and the Convention Board office. In counties where there are more than fifteen churches the County Organization may provide for two or more groups of workers to work simultaneously in the county so as not to make the campaign extend through too long a period. In such case it will be necessary to begin early to plan for a sufficient number of competent workers to supply each company.

As a rule each group of workers will need a well trained leader as manager of the program. A strong preacher should be secured to preach the sermon at each church. A competent person should be provided to present the Budget System for taking care of the local church expenses, to present the Baptist Record the Women's work, Sunday School work and B. Y. P. U. work. The same person may represent two or more of these different phases of work.

The Board office will undertake to secure a list of voluntary workers who may be used in cases where the County Organization cannot pro-

vide a sufficient number of capable workers.

VIII. THE PROGRAM.

When the afternoon service is over the campaign workers should go to the next church community to spend the night. By contact with the people a better understanding is secured and the way prepared for more effective work the next day. Not every church will need to have every phase of the program presented.

A program should be printed for each separate county campaign giving a list of the speakers and subjects, together with a list of the churches and the dates and hours of the services. The program should also state the time and place selected for the County Sunday School Normal to be held in the summer. These programs should be printed and thoroughly distributed among all the churches to be visited fully a month or six weeks before the campaign begins. These programs should be printed attractively on a folder 5 1-2 by 8 1-2 inches. The Board office will gladly furnish suggestions for making up these programs. Following is a suggestive order of services that should be printed on the front cover of the program.

10:00 A. M. Meeting called to order by Group Organizer.

Song Service and Devotional.

10:30 A. M. Address: "Church Finances, or a Better Paid Ministry."

11:00 A. M. Sermon.

12:15 P. M. Dinner.

Conference Hour.

1:30 P. M. Song service and devotional.

2:00 P. M. Discussion: "Church Auxiliary Organizations."

2:45 P. M. Organization Work.

3:30 P. M. Adjourn.

VII. HOW TO ADVERTISE.

Announcement of the campaign should be made in the county news papers from time to time. The program should be published in the county papers two weeks in advance of the campaign. The Campaign should be written up week by week in the county papers while in progress. Posters should be used freely in all public places and large placards should be tacked up in every church announcing the campaign and giving the date on which the meeting will be held at the church where the placard is placed. These placards will be printed by the Convention Board and will reach the churches through the County Organizer.

Frequent announcement of the campaign should be made at each church at their regular services in advance of the campaign and at all other community gatherings.

Personal letters should be written by the County Organizer to the pastors of all the churches in his county, urging them to be present when the meeting is held at their churches. The value of the meeting is largely lost if the pastor of the church is not present and in full sympathy with the work.

The railroads will make a special rate of one fare and one third for the round trip to Washington. But you cannot get this special rate unless you write to Dr. J. B. Lawrence at Jackson and get a certificate that you will be a messenger or visitor to the convention. Do this on time. All who have clergy permits will find it cheaper to use them. If you are entitled to one, and have not secured it apply to your railroad agent or write to chairman Southern Clergy Bureau, Atlanta, Ga., for blank application. Don't wait.

Our Missionaries were very much handicapped in their work during the month on account of "flu," Smallpox, weather conditions and other things, but still a look at the summary of their work will reveal the fact that what they are doing is very much worth while.

We would call attention to the summary of the work of our Association Missionaries for the month of March as published in this issue of the Record.

SCOTCH BAPTISTS AND EXECUTIVE COMMITTEE, BAPTIST WORLD ALLIANCE

(J. F. Love)

The travel notes which were furnished by the writer recently were meant to appear in chronological order, but the following narrative was lost in the mass as was much else that was written by us as to us on the trip. These notes should have followed immediately upon the account of the visit to the Netherlands.

After the visit to Belgium and Holland, the commission returned to London for important meeting of the Executive Committee of the Baptist World Alliance. We sailed from Amsterdam, crossed the North Sea, and landed at Newcastle on the Tyne. At the time of this passage of the North Sea the mists had not all been swept out of these waters. One ship encountered one about the time we were crossing, and a good woman on our boat told us of her thrilling experience when another ship on which she was traveling during the war had been sunk. However, our trip was uneventful except for a small storm and the sea sickness of some whose names were on the passenger list but which will not appear in these notes.

We had an interesting day and night in Edinburgh. We had hoped to have a conference with the Baptist pastors and other leaders of the Baptist cause in this city, but upon inquiry found that these had gone to the Annual Meeting of the Scottish Baptist Union in Glasgow. We betook ourselves, therefore, forthwith to see some of the historic things in which Edinburgh is rich. We realized, too, that we were at an important fountain head of evangelical teaching and influence. The home of John Knox and other religious memorials of the city provoked meditation on religious struggles and triumphs with which he was identified, and gratitude for our inheritance of truth which he clarified, preached and defended. At the close of the day we were ready to depart for Glasgow and impatient to look upon an assembly of our Scottish Baptist brethren and sisters.

We considered ourselves fortunate to be at this particular meeting of the Scottish Union, which was its Jubilee Session. An illuminating and thoroughly interesting historical address was delivered by the Secretary, Rev. Geo. Yuille. Several other addresses and sermons were delivered by such men as Adam Nimmo, K. B. E., Mr. Herbert Marnham of London, and Rev. W. G. Scroggie who preached the Annual Sermon. Mr. Scroggie succeeded Dr. Kemp when the latter left Edinburgh for New York. His sermon would have met with high favor in the Southern Baptist Convention, and any other representative body of our people. We had a rich social fellowship with our Scottish brethren at a luncheon, during which matters pertaining to their home mission work were discussed. We found these Scotch Baptists in fine spirits, sound and conservative in their theological and denominational views. Though comparatively few in number, they compared favorably with evangelical theologians and preachers of Scotland in the matter of intellectual ability and general Christian force. Scotland not only made a fine contribution to the cause of religion in the days of Knox, but modern Scottish theologians are unsurpassed in their contribution to the evangelical religious thought of the world, and Baptists are not without outstanding men in each company.

Leaving Glasgow, we came through Scotland to London for a meeting of the Executive Committee of the Baptist World Alliance. A quite representative body of men gathered at the appointed time around the Conference table in the Baptist Church House, Southampton Row, and a most profitable conference was had. Such questions as the next session of the Baptist World Alliance, the program for that meeting, policies of the Baptist World Alliance, a Baptist Missionary Program for Europe, etc., were discussed.

It was a privilege to sit about the table with such men as Dr. John Clifford, Christian Citizen at large, Dr. Shakespeare, of Great Britain and

Ireland, Dr. W. Y. Fullerton, Home Secretary of the Baptist Missionary Society, London, Rev. J. Bystrom, Secretary Swedish Baptist Union, Rev. J. W. Ewing, D. P. Gould, J. H. Rushbrooke, C. T. Byford, W. T. Whitley, Mr. R. Plickmann of Holland, and others. The spirit of cordial frankness obtained throughout the conference, and some conclusions were reached which we believe will help to unify Baptist effort and secure an impact of combined Baptist influence upon the necessitous European situation. This important meeting will, we think, help to strengthen and make effective the witness of our great denomination throughout European countries. Dr. Shakespeare, Secretary of the Executive Committee, had well in hand the matters for conference and presented them in order and with clearness. He is a most efficient officer and knows how to bring out in a conference the opinions of his brethren upon matters which are booker for consideration. Before the conference closed we felt that while there were different viewpoints concerning some matters, there were between the men of this group strong points of brotherhood, a genuine kinship of spirit and a close unity of faith on most matters fundamental and distinctive to the denomination. We left the conference, too, with the feeling that even stronger bonds and closer fellowship, a greater unity of faith and more harmonious activity are possible. I am certain that this will be so if we form the habit of holding such conferences as this, of drawing together in a common service for our fellowmen, and in effort to propagate the faith which we hold. We have never found a body of men who were more thoroughgoing in conference work, of more agreeable to confer with, than our European brethren.

Southern Baptists have with remarkable unanimity and convincing positiveness declined to merge Baptist individuality and distinctiveness in inter-denominational movements and put their approval upon things against which for ages they have protested, but action of this sort is necessarily negative. The hour is upon us for a constructive missionary alliance with our own brethren. Southern Baptist freedom from entangling alliances with other people makes it easy for them to form effective alliance with Baptists. The writer has no greater passion than to see Southern Baptists thus united in common purpose and fine cordiality with their brethren in giving our Baptist message unmodified and uncontaminated to a lost world, and in giving to that world such unselfish and bountiful Christian service as will most surely reconstruct it on enduring foundations. The London Conference makes gratifying revelations that such a program is possible, and we believe that it can be put into effect without any compromise on the part of our people, any violations of their conscience, or any modification of their devotion to the truth as it is in Christ Jesus. We were impressed that our European Baptists are ready to go in with American Baptists on a genuine Baptist program if that program contemplates a practical, comprehensive and real missionary service.

Leaving London after the conference, we recrossed the English Channel, went back to Paris, and began the said and responsible task of surveying battlefields and seeking to ascertain the measure of Southern Baptist responsibility to those whom war has despoiled. The story of this survey has been told in another article.

The federal court decided against the New Jersey effort to nullify the eighteenth amendment to the Constitution. The American Issue says:

The sessions will be held in the Y. M. C. A. Liberty Hut (formerly the Billy Sunday Tabernacle) just across the plaza from Union Station. The office of the secretaries for the registration of members will be in Liberty Hut and not as heretofore at headquarters hotel. The Raleigh being a mile or more distant from the station. Registration will begin at 9 a. m. on the day before the opening of the Convention.

A PARABLE.

Ah, we say—

Too busy are we today,
Too busy to be a friend—
Though someone comes with open soul and heart,
And offers us every part,
And a yearning desire for fellowship and love
Too busy are we to bend
Away from our chosen path to be a friend.

And so we pass along the other side—
And see only HIS need.
We pluck our selfish flowers
And all our better selves beneath them hide
Nor know his need is ours.

And then—

Away in the after years
And smiles are tears
And selfish flowers have died
Hung by our side.

Again—

We pass along that way
At close of day
We need a friend.

We call to him our yearning, burning need
For fellowship and love
And we would prove
That we would be a friend
From first to end,
By giving him a bit of wasted life
All full of strife.
And taken in return his life grown bright
With love's own light.
I wonder if he'll hear the broken call
From our lips fall
Or if the selfish flowers
Of idle hours,
And all our tears
Of wasted years
Have not made dumb our voice, made deaf
his ear
He cannot hear.

—W. O. BLOUNT—Marks, Miss.

HOW WE HAD A GREAT MEETING.

IN 1909 the spiritual state of the Mendenhall Baptist church was low. Arrangements were made for half time preaching, the State Board to pay 30 per cent of the small salary. There were almost as many Baptists in town not holding membership here as those who did. Congregations were rather small. The most hopeful sign was the small band of faithful women whose hearts were set on a revival of religion. The church had almost lost its standing among the brethren. Those who wanted to do something seemed discouraged. The interest began to grow and by August fifth Sunday about twenty members had come in by letter, church attendance had increased and the faithful were more hopeful. By intense desire, prayer and renewal of faith in God we were ready for a meeting.

The meeting began on Thursday night with Bro. W. A. McComb to do the preaching. There were two candidates for baptism at the first service. We continued till the following Sunday week, and as I remember there were additions at every service. The preaching was scriptural, simple forceful. But chief emphasis was laid on prayer. We remained one day after the morning service till four o'clock in a prayer meeting and nobody seemed weary or wanting to leave. It was a blessed service. As a result at the night meeting there were seventy-one members added to the church, forty-three of whom were by baptism, while about twenty joined the Methodist church. The church raised the salary one hundred dollars and relieved the Board from further support. The religious sentiment of the community was perceptibly improved, and while the church had had its varied experiences that meeting marked the advent of a better day. The re-

vival we are praying for must be given by the Holy Spirit, for which we must wait upon God. God only can give us the needed power. Let us pray.

Yours in Him,

J. P. WILLIAMS.

LET'S BE CAREFUL

In the Baptist Record, issue of Feb. 12, under the caption of "Who's Who on the Program" Dr. — is spoken of as "without a peer among preachers." Now this scribe by no means seeks to lessen the influence or to question the ability under God of the brother thus referred to, but the question in our mind is: how much territory the writer meant to cover. We are reminded of Bill at the county fair, who, after becoming a little boozey, threw his hat into the ring and bantered, "I can whip any man in the county." Nobody took him up. He shouted again, "I can whip any man in the state!" No response. Feeling triumphant he added with an oath, "I can whip any man in the United States!" Whereupon a man of a sister state stepped forward, threw his hat into the ring, faced his antagonist and in a jiffy knocked him down. Bill gaining his equilibrium and observing "fight" in his neighbor's eye, picked up his hat and walked away. A friend with a gibe said, "Why Bill, what is the matter?" "Well," said Bill, "I jist civered too much territory."

There is a tendency in this day of "thrills," when we have an eagerness to give prominence to programs and men, for us to fall into the error of "bolstering" and "padding". The movie billboard suggests a "sensation"—a typical westerner with a revolver in each hand, the smoke curling from the barrel of one and the other pointed in a victims, face on which is portrayed extreme horror—the purpose of which is to get the crowd. As applied to the Germans, this is called "propaganda"; as applied to so called professional evangelists, "clap-trap"; in the army such methods are all classed as "bull" and treated accordingly; and to one in the crowd who reads the denominational paper and seeks to lead his people to read it this all sounds like "puff." If the denominational press notices are a true sign we are getting to be a little too top-heavy in "Drs." It is the tendency we are combatting, and not condemning any one in particular.

Yours in brotherly love,

"ONE OF THE CROWD."

Note. It is due the one to whom reference is made in the above criticism to say that I wrote the article in question, and since the phrase "without a peer" means without a superior I still stand by the statement as being my deliberate judgment.

J. BENJ. LAWRENCE.

"The decision declares the recently enacted 3.50 per cent beer bill of New Jersey to be futile; holds that there is practically unlimited power in the people to amend their basic laws along constitutional lines; declares that the amendment was properly submitted; holds that the amendment was properly submitted; holds that no laws enacted by a state can effect the constitutional method of ratifying amendments to the Federal Constitution; declares touching the claim that that the eighteenth amendment has not been constitutionally ratified because certain states have referendum laws, that no laws enacted by a state can effect the constitutional method of ratifying amendments to the Federal Constitution; holds that in the exercise of concurrent power for the enforcement of the Prohibition Amendment any state legislation in conflict with the laws enacted by Congress would be subordinated to federal law which is supreme; sustains the power of Congress to define intoxicating liquor; and ruled against compensation for the liquor interest."

BOOK REVIEW

Letters of Donald Hankey by Donald Hankey, M.A.

Fleming H. Revell Co., Price \$2.50 net.

This is a charming volume of personal letters, possessing an interest difficult to overestimate. Donald Hankey lets us in on his own life, and when studied carefully reveals to us a nature free, noble and human, combined with truthfulness deeply impressive from its singular intensity. Never was a human mind more true to itself, and more wedded to the desire for the truth at all cost, than was Donald Hankey. There was always before him, if not overshadowing him, the thought: "Have I got to the ultimate truth? Am I facing the final fact? Am I sure that I have not evaded something because it is often more pleasant, or seems more pleasant, not to know?" It is a book that any one will not only enjoy reading, but will get out of it a sane philosophy of life.

The Ragged Inlet Guards, by Dillon Wallace.

Fleming H. Revell Co., Price \$1.50 net.

This is a thrilling story of the war packed full of daring experiences that will delight boys and girls who love virile, healthy, outdoor adventure. In this captivating tale of these stirring times, a martial setting is given to the fascinating Labrador stage and the four boys who personate the "Inlet Guards" furnish round after round of exciting scenes and experiences. This is a book of boy's adventures such as Wallace alone can conceive, full of new feats and fresh happenings, ending with the thrilling capture of a German wireless station and its whole outfit, while the war was raging over seas.

A History of the Christian Church, by Williston Walker—Charles Scribner's Sons.

Dr. Walker tells us in the preface that he "has endeavored to treat the vast field of the story of the church so as to make evident, as far as he is able, the circumstances of its origin, its early development, the changes which led to the reformation, as well as the course of that tremendous upheaval, and those influences which have resulted in the present situation and tendencies of life of the church." As far as space would permit he has directed attention to the growth of doctrine and the modification of Christian thought.

He divides church history into seven periods: I. from the beginnings to the Gnostic crisis; II. from the Gnostic crisis to Constantine; III. the imperial state church; IV. from the Middle Ages to the close of the investiture controversy; V. the later Middle Ages; VI. the Reformation; VII. the transition to the modern religious situation.

It is one of the most readable histories I have found. It is indeed an achievement to write a history that is not only easy to read, but that one finds delightful to read. This is the achievement of the author. But this is not all, it is supplied with a copious index which makes it easily available as a reference book.

The author disconnects Baptists with the Reformation, finding their origin in pre-Reformation anti-Roman sects. He, however, gives credence to the 1641 theory first promulgated by Dr. Whisitt. On the question of immersion as baptism he is as correct as you would expect to find a pedobaptist historian. He says on page 96, "Immersion continued the prevailing practice till the late Middle Ages in the West; in the East it so remains." It is a book one will find use for if he has it in his library.

The Shorter New Testament, Translated and Arranged by Charles Foster Kent.

Charles Scribner's Sons, Price \$1.00 net.

"The aim of the Shorter Testament is to furnish in logical order those parts of the Bible which are of vital interest and of the most practical value to the present age," so we are told in the introduction.

In carrying out this aim the author has arranged the New Testament so as to furnish a continued story of the life of Christ and after his

death of the progress and development of the church. He has given us also a new translation in which he aims to express the message of the Bible in such simple, dignified, modern English that the meaning will be easily understood even by a child.

It is a question whether such a work is helpful or not. What we need today is not something to short-cut our way for us through the word of God, but something to give us a clear cut grasp of the divine word. For students who are well versed in the New Testament this book will be interesting at least if not helpful, but for learners somehow I feel that they should be kept in the New Testament as the Holy Spirit has given it to us. I not only believe in the inspiration of the Book, but I also believe that the Spirit of God had a hand in the arrangement of the books as we now have them. As a story of the New Testament this book will rank high, and has a real place.

(All books reviewed in these columns can be secured from the Baptist Record Book Store.)

AMONTH THE NORTH CAROLINA CHEROKEES.

(Continued from Page Three.)

Brother Jenkins is a storekeeper and a fine Baptist. It is on the Oconalufy, just across from Cherokee station, and near where the national government and the State are putting a great concrete bridge across the river. "Good Will Center" is a place where the women do every good work and teach the children religiously. The prayer meeting is held there and a Sunday-school. A good many helpful things are done at Good Will Center.

There are thirteen Cherokee Baptist churches in the reservation. But they are all very weak, many of them have only fifteen or twenty members. The entire membership in these churches must be less than 300. On the other hand, quite a number of Cherokees belong to the white churches of that region.

There are about ten or twelve Cherokee preachers, most of whom speak both English and Cherokee. Some of these have and read in their worship Cherokee New Testaments. Nearly all the young Cherokees speak English; still probably more than one-fourth of the tribe does not speak English. This is especially true with the old.

The reservation seems not to be a compact body of land. I was told that some of the tribes lived as far west as fifty miles from where we were, nearly out to Murphy. They live back toward the Smokies and back toward the east. One of the duties which our missionaries have taken on themselves and which the Indians appreciate, is to help the preachers in the various churches, going from church to church as occasion and opportunity may suggest. In addition the missionary preaches once a-month at the government school and looks after matters at Good Will Center—or else his devoted wife does.

The work of Brother and Mrs. Lee is proving a success. It is a work which should appeal strongly to every one of us, as Christians and as Baptists. The Baptist faith has already been accepted by more of them than have followed all the other religious views combined. We rejoice that there is fine prospect of a successful and gracious service among these Highland Indians which shall establish them permanently in what the Indians of the Plains call the Jesus Road.

Baptist Home Mission Rooms, Atlanta Georgia.

The Convention, meeting in Washington, May 12, will open at 10 a. m., instead of 3 p. m. if the Executive Committee on April 15 accedes to the request of Chairman Hailey of the Program Committee, in order that the work of the body may be concluded Monday evening, May 17.

MISSISSIPPI WOMEN'S MISSIONARY UNION

President—Mrs. A. J. Aven, Clinton
 Vice Presidents—Maudie A. R. Godbold, M. F. Doughty, C. Longest, E. K. Lide, Jas. W. Champlin
 Other Members—Centri Longino, F. B. Bridgman, L. M. Hobbs, M. Hall
 Corresponding Secretary—Fannie Taylor, Leader
 College Correspondent—Mrs. Mary Ratliff, Raymond
 Training School Trustee—Mrs. J. L. Johnston, Hattiesburg
 Margaret Fund Trustee—Mrs. W. J. Davis, Jackson
 Personal Service Leader—Mrs. J. D. Farrell, Jackson
 Editor—W. M. U. Page, Miss M. M. Lackey
 All funds should be sent to Dr. J. B. Lawrence, except the Literature Fund which should be sent to Miss M. M. Lackey.

REPORT OF CORRESPONDING SECRETARY.

April 14, 1920.

"These seasons, as they change, Almighty Father, these are but the varied God. The rolling year is full of Thee."

From early girlhood this pious loving Secretary has repeated the words over and over as the years have went their way. For though we know Him to be without variableness, neither shadow of turning in His immeasurable love, yet we like the firm, the Varied God, when we see him in nature, and in the events that make up the daily life.

The preparation of the annual report is one of the sweetest privileges of a Secretary. There are so many beautiful pictures which have been hung on Memory's wall during the passing year that clamor for recognition. And though it is impossible to make note of every one, yet they none lose their charm because of the few that are visualized.

Beginning with springtime April just one year ago, the month was given to the preparation for, and the consummation of, the State Meeting in Jackson; also to the preparation of the minutes of said meeting.

May brought the wonderful Convention in Atlanta, so fraught with budding blessings, such as were never the promise of any May before.

June, ever deliciously fragrant with breath of flowering nature, had an added sweetness born from the spiritual air that pervaded the whole State as a result of the District Meeting. The circle your Secretary made round our Commonwealth during that month may have added something to the weariness of the flesh, but oh, the joy of the full knowledge of His Presence with us, is the only thought that lingers today.

And then followed July that will ever stand out as the month of higher preparation for the task that awaited every Southern Baptist. The 2, 3, and 4 were given to the helpful Conferences in Nashville, where with our State President, your Secretary went to glean heart and life full of inspiration to bring back to the sisters of the State.

This same good month brought our two Encampments where such an impetus was given mission study that the effects are still far reaching. At Hattiesburg Mrs. G. W. Riley taught an enthusiastic class in "Heroes of the Cross." Mrs. Aven joined her in the work and together they brought much that could not be gleaned from books. At Blue Mountain some of us traveled again the "King's Highway," and found it growing more illuminating each step that was taken.

August, as Information month saw Mississippi women ready to spread abroad the good news in the shape of literature as well as by pen and by tongue. For already the Baptist Record, Home and Foreign Fields and Royal Service become so essential a part of our work that a clause had been introduced into our associational Standard of Excellence requiring every society president and Leader to be a subscriber to all three publications.

As will be remembered it was also our aim to place all three publications during this fiscal year in one half the homes in the association, the ultimate aim being to reach every home with

them. In order to further stimulate this manner of spreading information, Dr. Lawrence announced that fifty cents from each subscription for the Baptist Record secured by women should be credited to our Training School Scholarship Fund. 900 subscriptions were given credit. How many others we might have claimed had sisters been careful to ask that their local society proper credit is not known. Sometimes we sisters are remiss in the great duty of observing little things.

Who, as the years roll by will ever forget the Intercessory month of September that came to us during the good year of our Lord, 1919? The expression of our greatest joys like our greatest sorrows is some times in a wordless way. Silence suiteth best. But the month of Intercession claims its full roll of blessings. And of all the beautiful pictures that hang on Memory's wall September's quota is greatest.

We are slow learning the lesson, but I think October taught us in a deeper way than we have ever before realized, that the future of any organization lies—not with the adult membership—but with the young life; and with it, only as the leadership of our local societies and our Union heeds the call to become trainers of those who shall occupy conspicuous or inconspicuous places in the Lord's Kingdom tomorrow. Ah, did not this Enlistment month teach us that the Organization that cares not for its own young people is worse than an infidel? And the sooner it abdicates the better for God's cause among men?

Experience has proved that whenever there is placed before people a great task to be accomplished, with sufficient information regarding it to enlist their sympathy and their allegiance, they will respond with work and gifts, yea even of life itself. The war enforced this lesson. That which keeps the war from being only a horrid memory, is, that we have learned from it how readily men and women will respond. November, Stewardship month, ended with the dawning of Victory Week. It was with a heart overflowing with gratitude that we realized, as the sun went down on that first Victory Day, that Mississippi had more than met her quota. And that every church that responded on that day was under the watchful Mother eye of a live missionary society.

"Mississippi was better prepared for the Campaign than any other State within the bounds of the Convention," said Dr. Scarborough during that wonderful week. "Mississippi women have made the Campaign a glorious realization with us," remarked our State Organizer as he sat at his desk and read telegrams from the field.

"Turn ye aside and rest awhile" was the loving bidding of the Master, at the close of a strenuous campaign made by his disciples. His same guiding care is over His own today. During December the rains descended and the winds of winter bade defiance to any who dared face the wild weather outside. However the office work was clamoring for recognition and no time was lost. The Week of Prayer literature and Campaign leaflets by the thousands were sent out.

While the wintry weather still held sway January was ushered in with the prayer services that made not only sainted Lottie Moon's life, those of other heroes of the cross, live anew for us, giving courage and inspiration and a longing to be liked unto them.

February was given largely to the office both on account of the weather and of the work. Renewed plans for follow up work in regard to the Campaign were set on foot, many of them we trust to be further developed at this meeting. Another trip was made to Nashville where conferences both of the general campaign workers, and our W. M. U. Executive Committee held sessions.

March brought the blessing of the Week of Prayer for Home Missions; brought also preparations for this our annual gathering.

Along with these brief glimpses into the year's picture gallery, there have been mingled innumerable visions of meetings that were held, societies that were visited, Rally Days that brought fresh courage and inspiration, associational gatherings from which we gleaned so much of good as well as of genuine joy. A brief summary shows that 540 miles were travelled; 114 talks made; 10 District Meetings attended—five of our W. M. U. and five of the Campaign—; 11 associational meetings; 12 Rallies; 3 Bible Institutes for Preachers, and 96 local societies.

The thought that immediately follows such a summary is, "And what are the results?" The financial results will be given later. The organizations are as follows: W. M. S. 704; Y. W. A. 56; G. A. 54; R. A. 25; Sunbeam 136. Total Organizations 975.

According to instructions we did not stress the organization of any grade of our work during the Campaign. We did I believe, a much wiser thing: Gave the information, and got the women and young people ready. Now, as we go into the church—to church campaigns which begin all over the State this month and next, our aim is to effect organizations in every church visited. Every pastor in the state is being urged by our State Board to help those women who come under his charge.

Now that the Campaign is under way so many times has this query come to the office: "What next, since we have no longer in our local society to deal with gifts in the form of benevolences. What is there left for the society to do to make its existence worth while. "Ah, Beloved, lift up your eyes." We have just reached that plans where our existence as an organization is justifiable as never before. A glance at our aims readily convinces one of this indisputable fact:

1st. Personal Service. The report of the year's work will be given at the proper time. But it is not out of place just here to mention some facts and offer some recommendations to which we trust you will give your prayerful consideration. At our annual meeting one year ago it will be remembered that at the suggestion of our President we agreed to furnish the salary for Domestic Science teacher in Jackson College. There is a deficit of \$200.00 on this salary. What shall we do about it? Despite the fact that we are living and suffering through servantless days, let us not be weary in the well doing of what we know to be our duty. Let us help negro women in our midst to help themselves. If they ever catch a vision of true Christian womanhood it must be caught from your life and mine.

For the coming year Personal Service looms large before us as the call comes in a three fold way. The following recommendation is made: That in addition to the recommendation made by our President, for local and State Service we send boxes to our pastor's families; to our Orphanage, our Hospitals, our aged ministers' families, our ministerial students families. For the Home Field Service we send boxes to the Frontier missionaries and the Training Schools. And for Foreign Field Service we prepare in a large way bandages and other hospital appurtenances. It is further recommended that we select the Kathleen Mallory Hospital of Lanchow, China as the object of our gifts.

2nd, Bible and Mission Study: In the report rendered to this Body one year ago it was stated that 132 of our women held certificates for Mission study. Today we are privileged to announce that 768 held certificates with seals ranging all the way from one to twelve. And twelve certificates have affixed the official seal, while one, Mrs. J. P. Harrington has both official seals.

We are growing. But we are still far behind our blessed privileges and possibilities. In view of this fact it is recommended: That our aim for the coming year be at least one mission study class in each organization. And that our

(Continued Next Week.)

B. Y. P. U. DEPARTMENT

Auber J. Wilds, Field Sec.,
Oxford, Miss.

"We Study That We May Serve."

Hattiesburg City Training School.

The annual Hattiesburg City B. Y. P. U. Training School was in session during the week March 28—April 2nd. The meetings were held in the 1st Baptist Church and representatives from all six of the B. Y. P. U.'s, were there every night. There are four Baptists churches in Hattiesburg all have Senior B. Y. P. U.'s, and two of them have Junior B. Y. U. U's.

The interest through out the week was keen and the school proved a wonderful success.

We had three classes, using as text books "The new B. Y. P. U. Manual." Mr. Wilse taught the new B. Y. P. U. manual, Mrs. Wilds the Junior Manual, and Mr. Preston, taught training in Christian Service. Mr. and Mrs. Wilds belong to us. Mr. Wilds being our state secretary, and we borrow Mrs Wilds when we need her. Mr. Preston is the state B. Y. P. U. Secretary for Tennessee and come to us through our invitation of ours through Mr. Wilds. His happy smile and winsome disposition won for him the deepest esteem and friendship of all who met him. He gave us two splendid addresses in addition to his helping out in our special music and teaching his class. His teaching can be estimated by the grades of those taking the work in his class, not one making under 90.

Each evening we began at six-fifteen, fifteen minutes devotional, forty five minutes class period then each evening from seven fifteen to seven forty five lunch was served.

The B. Y. P. U. of the First church serving Monday and Tuesday; Main Street B. Y. P. U. serving Wednesday and Thursday and one circle of the W. M. U. of the First church served Friday evening. Then class work from seven forty-five to eight thirty. From eight thirty until nine each evening we had special features. Monday evening, Mr. Preston gave an address Tuesday evening was a special program of music and recitation, Wednesday the Senior Union of Memorial Church gave a demonstration. Thursday evening the Junior class gave a demonstration and Friday evening were the good bye's.

Mr. Preston's class challenged the other two classes in asking people to read the Bible each day—each person was to ask as many as they could each day to read the B. Y. P. U.. Bible Readings for the day, giving the reference. Mr. Preston's class won almost every day. It was interesting and hundreds of people were asked each day to read a certain passage of scripture. There were 49 who passed a successful examination on the work that they were taking, and many others came who did not take the examinations.

11 TO DATE.

We have received to date April 8th., eleven A-1 Reports, and we know that many more are coming. Send yours on in, and get your seal "B" for the first Quarter.

BAPTIST ORPHANAGE.

Both Senior and Junior B. Y. P. U's. of the orphanage report 100 per cent Daily Bible Readings for the quarter.

PONTOTOS.

Both Senior and Junior B. Y. P. U's. of the Pontotoc church report 100 per cent systematic Givers for the quarter.

The Moss Point Juniors have lost their leader, Mrs. Davis she having moved to Pascagoula, but they went right away and got another in the person of Miss Jones, who is carrying the work right on. This splendid bunch of Juniors are one of the A-1 Unions for the quarter.

We are sorry to have lost from our state Mr. Henry C. Royals who has moved to Baton Rouge La. Mr. Royals was a most efficient City B. Y. P. U., President of Meridian and we feel the loss very keenly. He has jumped right into harness though in his new field and our loss is proving their gain.

Read the article by Miss Mildred Virginia Jolly on Page 7 of this quarters B. Y. P. U. Quarterly.

BEGIN NOW.

The missionary lessons for this quarter are April—The Sunday School Board. May—The Southern

Baptist Convention—June—The opportunity of our Mountain Schools. NOW have you looked over these lessons and have you carried out the suggestions offered in the suggested programs? The thing that will make these programs interesting, full and helpful is for you to BEGIN NOW to plan for them. Carry out the suggestions of every program and watch the interest grow.

We study next Sunday the great doctrine of REPENTANCE and FAITH. If there are any unconverted in your B. Y. P. U., be Praying that this may be the time when they shall learn this great teaching of God's word.

DAVIS MEMORIAL CHURCH JACKSON.

Last Sunday was a glad day for us. Special service was held Sunday night for our young people and at the close of the sermon an appeal was made and opportunity given for a complete surrender to the Lord for service any where He might call. Fifteen young people responded to the call. Nineteen B. Y. U. diplomas were delivered. Our hopes for a Sunday School annex are fast changing into glad fruition and we think S. S. rooms will be ready for service in three weeks. During the past six months our church has received 41 new members. Nine by baptism. A total of 18 have volunteered for special service.

God has been gracious to us and we are grateful.

MADISON FOWERS.

NOTICE OF SALE.

By virtue of the authority vested in me as trustee in a certain deed of trust executed on November 1, 1917, by Mrs. Mamie Kolb, W. J. Kolb, M. F. Wimmer and Mrs. C. B. Wimmer to secure a note for \$1500, due the Building and Loan Association of Jackson, Mississippi, dated November 1, 1917, payable to said Building and Loan Association of Jackson, Mississippi, default having been made in the payment of said note, I, O. J. Waite, Trustee, having been requested so to do by the Building and Loan Association of Jackson, Mississippi, will offer for sale and will sell at public auction to the highest and best bidder for cash, on Saturday, May 8, 1920, within legal hours, at the east front door of the county courthouse in the city of Jackson, Mississippi, the following described land, and the appurtenances thereon and thereto, lying and being in the said city of Jackson, first district, Hinds county, Mississippi, to-wit:

Lot Number Ten (10) and eight feet off the East side of Lot Number Eleven (11) of the Burns Subdivision of 7.94 acre lot No. 55 West Jackson; according to a map or plat of said subdivision of record in the office of the chancery clerk at Jackson, Mississippi, reference to which is hereby made in aid of and as a part of this description. This being the same land which was conveyed to M. Kolb, one of the grantors herein by W. J. Kolb, Substituted Trustee, by deed of record in the office of the aforesaid chancery clerk, in Deed Book 112, page 346, reference to which is hereby made in aid and as a part hereof.

The title to said land is believed to be perfect but I shall sell only such title as is in me vested as trustee.

Witness my signature this the 12th day of April, 1920.

O. J. WAITE.

Apr. 15-22-29; May 6, 1920.

Strength comes from well digested and thoroughly assimilated food. Hood's Sarsaparilla tones the digestive organs, and thus builds up the strength. If you are getting "run down," begin taking Hood's at once. It gives nerve, mental and digestive strength.

190 Bu. Peanuts to the Acre With Nitra-germ

Makes a fine crop and leaves ammonia in the soil for crops of oats, corn, cotton, etc., that follow. Easy to handle. Costs \$2 per acre, 5 acres \$9, delivered. Write, Nitra-germ, Savannah, Ga., for Book No. A-2.

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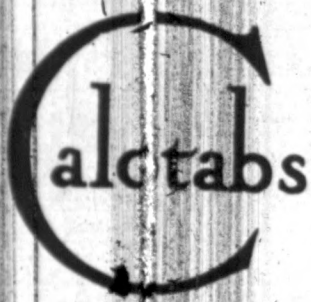
Forschler's practical invention as applied to motor trucks has greatly simplified hauling problems. These trucks give more dependable service, last longer, reduce repair cost and avoid the annoying delays so often experienced. Write today for catalog.



MONTHLY SUMMARY OF WORK OF ASSOCIATIONAL MISSIONARIES — MARCH, 1920

	Weeks	Number of Churches Visited	Number of Miles Traveled	Number of Homes Visited	Number of Services Held	Sermons or Addresses Delivered	Received for Baptism	Received by Letter	Sunday Schools Organized	Sunday Schools Graded	Training Classes Organized	B. Y. P. Unions Organized	W. M. Societies Organized	Every-Member Canvasses Made	75 Million Campaign Pay On	Baptist Record Subscriptions Taken	Number of Books Sold	Amount of Cash Received from Books	Number of Tracts Distributed	Subscriptions in Home and Foreign Fields	Subscriptions Royal Service
D. W. Alexander	4	5	192	65	70												35				
W. R. Allmon....	3	5	140	66	10	6											6	95	22	26	9
P. C. Barnett....	5	10	315	115	9	15			1						3	4	5		40		
L. G. Bassett....	6	5	378	50	3	3													88		
G. H. Boone.....	5	107	889	275	66	22								4							
W. A. Bruce.....	4	18	415	85	36	16	5	2								2					
E. C. Hendrick....	4	5	140	48	4	4			1							2	25		12	1	
W. M. Jimmy.....	4	15	369	26	25	20			1										85		
J. E. Johnson....	5	2	80	3	3	2											13				
L. E. Lightsey....	6	14	410	101	9	18											24	400	345	7	
W. W. Muirhead..	5	17	820	123	32	13			1								5	3	67	6	5
J. J. Walker.....	3	4	101	15	9	11						1					10	6	145		
Totals.....		205	4249	972	276	130	5	3	4			1		4	3	66	569		1028	34	5

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CONTRIBUTIONS TO THE CLINTON CHURCH BUILDING FUND:	
Previously reported	\$6380.40
Cathrine Latimer, W. S. S.	5.00
Dr. W. H. Weathersby, L. B.	50.00
Alonzo, Brinson, Columbia, Liberty Bond	50.00
Mrs. M. Latimer, W. S. S.	100.00
Prof. & Mrs. J. R. Hitt, L. B.	50.00
Dr. Provine, L. B.	100.00
Henry Sproles Provine, L. B.	50.00
Mrs. P. I. Lipsey, L. B.	50.00
Rev. & Mrs. D. H. Waters, W. S. S.	10.00
Aline Barksdale, Hillman, Y. W. A., W. S. S.	5.00
Mrs. Jessie Johnson Harris, Liberty Bond	50.00
Elanor Grace Polk, W. S. S.	5.00
Will Abou, W. S. S.	10.00
John C. Magee	25.00
Rev. E. S. Flynt, Louisville, Ky.	5.00
R. R. Griffith, Columbia	10.00
Mrs. Geo. Whitfield	65.00
Cash	3.00
Dr. Lipsey	32.00
Sunbeams	5.00
W. C. Trotter, Winona	50.00
W. R. Sumrall	10.00
Mrs. R. L. Moore, Friar's Point	2.55
Miss F. Lipsey	10.00
Mrs. J. L. Johnson	20.00
J. S. Riser, Terry	10.00
Rev. G. S. Jenkins, Shubuta	1.00
Interest on bonds	3.18
R. E. Scott	5.00
W. E. Lee, Como	10.00
Rev. J. S. Watts, Jr., Columbia	2.00
Rev. D. J. Miley, Gunn	10.00
Mrs. Lizzie Johnson	1.00
Rev. D. W. Bishop and wife	5.00
Rev. & Mrs. R. O. Bankston	2.00
L. F. Greaves, Jackson	1.00
Virgil Bishop	1.00
Spurgeon Bishop	1.00
Mary Norwood, Stovall	10.00
Mrs. J. L. Johnson	20.00
Rev. and Mrs. W. E. Hellen	2.00
Mrs. G. W. White	25.00
J. G. Murphey, Padeni, Col	5.00
Dr. M. O. Patterson	22.00
Mrs. Berry (MSL)	2.00
Prof. D. M. Nelson	100.00
Mrs. M. O. Patterson	13.60
R. E. Goldsby, Washington	10.00
D. C. Simmons	12.00
Rev. B. Simmons	50.00
Dr. C. R. Berry, Amory	2.00
Whitfield Price	2.00
E. D. Phillips	2.00
Prof. A. A. Kitchings	10.00
Miss G. Palmeter	5.00
Mrs. F. P. Tate	5.00
Maj. Anderson	50.00
J. W. Chambers	100.00
Hillman Y. W. A.	17.00
Hillman Y. W. A. Miss Bailey	5.00
T. B. DePriest	1.00
Mrs. J. L. Cable	.25
Rev. C. S. Moulder	2.00
Rev. J. M. Phillips, Shubuta	5.00
Mrs. W. N. Hamilton	2.50
Rev. W. N. Hamilton	2.50
Newton Hamilton	2.50
Interest on bonds	16.96
Hillman Y. W. A. Rosa Pittman	1.00
Minnie Landrum	3.00
Mrs. Zeno Wall	5.00
Mrs. L. L. Polk	10.00
X. O. Steele	10.00
J. W. Gillon, Jr.	4.00
M. E. Leake, Tupelo	100.00
Anderson Polk	1.00

Mrs. Kate Williams	4.00
F. P. Tate	2.75
J. C. McNeese	50.00
Dr. H. F. Garrison	100.00
Vaiden Sunday School, Pastor R. M. Dykes	15.00

\$8063.69

Slowly but surely the stream flows on. Every time you give you help it. Do you see your name on this or previous lists? If not see to it that it appears next time. We must ONWARD. Help us.

Vaiden Sunday School was the first to send a contribution. Let others follow. 15.00 buys 1900 bricks, and your school will gladly help that much, I'm sure.

Sincerely,

ZENO WALL.

OBITUARY.

On March the ninth the death angel saw fit to claim as his prey Mrs. Edna E. McLemore, wife of Leon McLemore. Sister McLemore was a daughter of Brother and Sister L. H. Williams. She was born March the ninth 1893 and was exactly 27 years old the day she passed from this life.

Sister McLemore was converted at the age of fourteen confessed her Lord as Saviour, and was baptized into the membership of Mt. Moriah Baptist church. She became a member of Morgan's Fork church upon the recommendation of a letter from the Mt. Moriah church last August. She was a member of this church at the time of her death.

Sister McLemore was a splendid worker in her church, doing all she could to the glory of the God she trusted. Ever ready to help in any phase of the Lord's work she was an inspiration to others who were young in His service. The young people of the church and neighborhood often spoke of her as a mighty factor for good in their lives and a help in times of discouragements. The church and community have indeed sustained a great loss and will miss her glad sweet smile and word of good cheer.

Her life was so consecrated and her death so sublime that those who knew can truly ask: "O death, where is thy sting? O grave, where is thy victory?"

Her pastor,

O. U. SULLIVAN.

DR. TULLOS

On the night of March 32, 1920 Dr. Andrew J. Tullios was called from earth to heaven. He was 52 years old.

He was first married to Miss Beulah Currie, and to them God gave 10 children 8 still living. After her death he was married to Miss Annie Cooper, and to them 3 children were born. He had been practicing medicine since 1892 and was one of the most successful doctors in the State. He gave his life to the people of Smith and adjoining counties he was a consecrated Christian and a member at the Raleigh Baptist church. He died in the Baptist Hospital in Jackson. I was with him several times during his sickness he was submissive to the Lord's will and ready to obey the Lord's call. May the Lord comfort the bereaved.

D. W. MOULDER.

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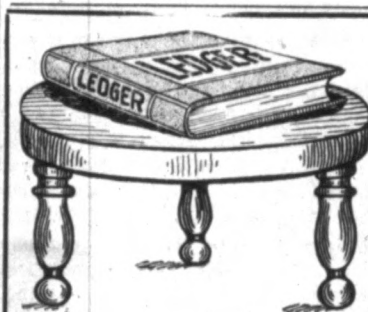
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three times a day after meals will increase your strength and endurance in two weeks' time in many cases.—Ferdinand King, M.D.

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Has been used with great benefit for the past thirty-four years by thousands of sufferers from Rheumatism, Gout, Indigestion, Constipation, Liver and Kidney Disorders. Read the following testimonial:

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St. Louis, Mo.

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After taking three bottles, I am now in the best of health, as you can see from my photograph. I am again on the road selling goods, and can never say enough in favor of the Water, for its use saved my life.

Your friend,

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are quickly enlivened by Granger Liver Regulator. Try it tonight. It stimulates the secretion of the bile from the liver cells, cleansing the system, and promotes a healthy condition. Purely vegetable. Non-habit forming. Ask your druggist for it. 25c a box.

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Makes low necks and short sleeves possible. It clears the skin. 60c at your druggist's or from the SHUPTRINE CO., SAVANNAH, GA.

COLD WATER ASSOCIATION

Coldwater Association is coming to the front. Our aim is for every church to have a service every Sunday, every member of every church to give something to church expenses and campaign, and to have the Baptist Record in every home.

A word of greeting from every church: Central Coldwater, Rev. B. F. Whitten, pastor, is doing a great work at home and reaching out to help others. Hopewell, Mt. Zion, Hickory Grove and Ebenezer are co-operating with Coldwater with Rev. B. F. Whitten as their pastor. His leadership and their cooperation mean great success to the Baptist cause. Hernando with Rev. A. F. Gordon, as its pastor, expresses a special interest in the denominational work. Bro. Gordon says he will be delighted to preach every Sunday afternoon to any country church or mission. We are expecting him to do some special work with Grays Creek and New Prospect. Senatobia has called Rev. J. R. Nutt of Belton, Texas, and has promised to stand by him in a great way. He will not only make them a good pastor, but will help with our missions and country churches for he has an evangelistic spirit and will be fine help in revival meetings. We are expecting him to help in a special way with Looxahoma and Woolforks School House mission. Looxahoma has already given him a special invitation to help them. When he has been heard he will have many other invitations.

Como, with its noble and faithful pastor, Rev. Walton E. Lee, has a real mission spirit. Crenshaw, Peach Creek, Tyro, Wyatt are cooperating with Como as Bro. Lee as their pastor. These churches express the highest regards for Bro. Lee. Sardis, with Rev. W. L. House, a live awake pastor, is doing special group mission work in their vicinity. He, with his wonderful group of young people, is going out and rendering special programs. Bro. House is helping in a great way with the campaign and keeping the fires of evangelism kindled. Longtown, White Oak Grove, Salem and Strayhorn with their pastor, Rev. C. S. Wroten, have done a great work in the campaign and have a splendid missions spirit and they appreciated Bro. Wroten's leadership very much, but he has left them, and they are very anxious to get an able man to take this work. They have a pastorium at Longtown with a small tract of good land. They also have two mission points. This is a great mission field and has some splendid helpers in every church. Byhalia, Red Banks, Macedonia and Philadelphia have done some noble work with the campaign in spite of difficulties. They are now without pastors. We are praying that God will send some good man to this field. Eudora and Oak Grove by the help of Rev. J. L. Price as their shepherd have done splendid work in the campaign. The people love and appreciate Bro. Price and cooperate with him in a great way.

Trinity with Rev. J. E. Eoff as its pastor, will prove its mission spirit and cooperate with the campaign work in a great way before the summer is over. Hebron appreciates Bro.

H. L. Knight, their pastor. He is leading them forward in all of the denominational work. He is also pastor of Carey Chapel. This is a new church but they have Sunday School and prayer meeting every Sunday. It made the missionary feel good to get in touch with these splendid churches.

Alexandria has called Bro. H. B. Russum to finish out this year's work. This is a good field for a great work and is the center for a great cooperative work. Bro. Russum has been faithful and the people love him. He expects to help them to have services every Sunday. We may be able to get some help from Collierville. Bethel, with their faithful helpers, did good work in the campaign. Bro. W. H. Ingram and family gave seven hundred and fifty dollars to the campaign and made it possible by the help of Bro. Barrett Thornton's family, for Bethel to come up with its quota. Union, Evansville and Fredonia, with their pastor, Rev. J. L. Muskelly, is a live working group. State Line, with Rev. J. W. Lee, as its pastor, will prove their great work. Bro. Lee is a great leader and his Christ like spirit will bring things to pass.

Potts Camp and Chewallo, by the help of Bro. J. P. Horton, will do their part in the kingdom work. Bro. Horton has proven his leadership. Mount Manna and New Hope (Lafayette county) with Bro. Ira Metts, will soon have their work booming. We are expecting Bro. Metts to help with New Hope (Tate County). Holly Springs, with its pastor, Rev. E. L. Wesson, is doing some special mission work. Bro. Wesson is making a real sacrifice and the Lord is blessing his work. Harmony with Bro. N. F. Metts will bring sunshine to that sector. Bro. Metts has proved his faithfulness by being pastor of New Hope, Lafayette county, for 32 years. Center Hill with its pastor, Rev. Rev. W. L. Smith is planning a great year's work.

The Missionary has been received kindly. He has ridden about six hundred miles on horseback and has been in close touch with every church in the association since March first. A good number have said they would trust Christ as their Savior and the Christians have promised to cooperate, so we are expecting a great harvest by and by. We disregard all difficulties and hold up the good in every church. So you see that Coldwater Association is coming to the front.

Respectfully,

G. H. BOONE

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Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

URIC ACID IN MEAT

CLOGS THE KIDNEYS

Take a glass of Salts if your Back hurts or Bladder bothers.

If you must have your meat every day, eat it, but flush your kidneys with salts occasionally, says a noted authority who tells us that meat forms uric acid which almost paralyzes the kidneys in their efforts to expel it from the blood. They become sluggish and weaken, then you suffer with a dull misery in the kidney region, sharp pains in the back or sick headache, dizziness, your stomach sours, tongue is coated and when the weather is bad you have rheumatic twinges. The urine gets cloudy, full of sediment, the channels often get sore and irritated, obliging you to seek relief two or three times during the night.

To neutralize these irritating acids, to cleanse the kidneys and flush off the body's urinous waste, get four ounces of Jad Salts from any pharmacy here; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate sluggish kidneys, also to neutralize the acids in urine, so it no longer irritates, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure, and makes a delightful effervescent lithia-water drink.

OUCH! LAME BACK

Rub Backache, Lumbago, Soreness and Stiffness Away—Try This!

Back hurt you? Can't straighten up without feeling sudden pains, sharp aches and twinges? Now listen! That's lumbago, sciatica or maybe from a strain, and you'll get blessed relief the moment you rub your back with soothing, penetrating "St. Jacobs Oil." Nothing else takes out soreness, lameness and stiffness so quickly. You simply rub it on and out comes

the pain. It is perfectly harmless and doesn't burn or discolor the skin.

Limber up! Don't suffer! Get a small trial bottle from any drug store, and after using it just once, you'll forget that you ever had backache, lumbago or sciatica, because your back will never hurt or cause any more misery. It never disappoints and has been recommended for 60 years.

East Miss. Department

By R. L. BRILLAND,
Philadelphia, Mississippi

NOTES AND COMMENTS.

Bro. Wm. E. Hardy, a student in Mississippi College, was ordained to the full work of the ministry by Newton Church last week.

Rev. F. M. Brelvi is the messenger from the Mt. Zion Association to the Southern Baptist Convention this year. Let each church in that association send a contribution to Treasurer J. E. Graham, Decatur, Miss., at once, to repay his expense.

Pleasant Hill and Hazel churches, Newton county, have committees appointed to try to arrange a group of four or five churches and settle a pastor on the land. This is a good rural work and it is proper that the group may be arranged.

Rev. C. N. Callahan, of Philadelphia, fills the regular appointment of the writer at Madison last Sunday.

The Board of the General Association will meet with Hickney church near Stratton, Newton County, on Wednesday following the third Sunday in April. The Pastor's Conference will meet the night before at the same place.

Enough churches have sent in notices of election of messengers to meet at Philadelphia on the 15th inst. to insure the organization of the Neshoba County Association. About one half of the churches have elected messengers and others will be there.

I did not know that there were any "big" men in the Baptist churches but every time some progressive step in the work is proposed some fellow cries out that the purpose of it is to help the big fellow. If I thought the letters of any denomination were all creeps and thieves trying to get rich at the expense of the masses of the membership, I would get out of it at once. Let brotherly love continue.

President Beasley of Clarke Memorial College is just recovering from a case of smallpox. No new cases are reported and it is presumed that the danger of a further spread of the disease is past.

If every one goes to a party who commits a bad crime, so our asylums will have to be enlarged and our prisons will be too full. This humbug is being overworked by our legal profession in defense of a devil possessed bunch of criminals who are making life unsafe in our country. Let justice be done and then when this is done, in my opinion, ninety-nine out of every one hundred "insane" murders will be found hanging to the bottom end of a piece of hemp. It is getting dangerous these days to condemn a man or refuse to marry when asked to do so: some

"insane" crank may call you out and murder you. These conditions must cease.

To the Main Street Baptist Church Hattiesburg, Mississippi.

Dear Brethren: Two weeks ago you did me the high honor of calling me to the pastorate of your church. I assure you that my appreciation is such that I find myself utterly unable to express it in words. The way in which the call came, entirely unsought on my part, and so heartily and unanimously given on the part of the entire church, greatly increase my appreciation, and leads me to feel that I owe the fullest explanation for the action which I am about to take. Having been pastor of the church four years, and having lived in the community for the greater part of the time since I was pastor I the more appreciate your action. I also feel that I should speak with you in perfect frankness, and I gladly avail myself of this opportunity thus to speak because I know you are my friends.

I have tried to consider the matter as prayerfully as I know how. It has been a great struggle for me to decide between the work which I now have and the work which you offer. If I could lightly turn loose the work I have or take lightly the work you offer, I feel that I would thereby show my utter unworthiness of either position. It is not necessary for me to tell you that I love this church; and, of course, having been with the Normal College since its very inception, and now completing eight years of service with it, it, too, has a large place in my affections. I have tried to divest the question of a personal consideration as far as possible. Of course, being human, I have not completely succeeded in this, but I succeeded in this have done my best. I do not discount the importance of the pastorate of this church. It is a great church, and a great work awaits someone who, under God, can lead the church to yet larger usefulness. It is a place of service any man might justly covet.

On the other hand, the College furnishes a rare opportunity for extended usefulness. We have had in the eight years more than five thousand students. These students have gone into all parts of the state, the majority of them to teach in the common schools. Whatever influence for good I may have had on these is passed on to the countless children now in school and the children yet to come. In helping to teach and train teachers for the public schools I feel that I am not only helping the present generation but also projecting my life into generations yet to come.

If looked at from a strictly denominational point of view, I feel that the work is greatly worth while for perhaps three-fourths of our students have been Baptist young men and young women, or those from Baptist families. There should be a closer relationship between the churches throughout our state and the schools and colleges under state control. One reason for this is that there are so many of our Baptist students in these schools. However, I do not insist on this particular point of view

but I do think that the opportunity for direct religious work is unexcelled. The religious life in the Normal College has been admirable from the beginning and it is the purpose of the school to keep it so. So when I look at the question simply from the standpoint of service, divesting it of mere personal considerations, I feel that, for me, at least, the opportunity is as great in the work that I am doing as it could possibly be in your pastorate.

Besides this, I have, during the eight years, preached constantly, having been a pastor of from three to five churches the entire time. I have averaged two sermons per week during the eight years of my college work, and in addition have held meetings each summer. There have been added to these churches, under my ministry, almost, if not quite, as many members as were added to the churches where I was pastor during a like period before taking up college work. Should I accept the pastorate, it would leave these churches pastorless. I have prayed over the matter. I have tried to find out the will of God. At first I thought it would not be difficult for me to decide. Really I wanted to take the church. Even now I do not claim to know that I am doing what I should do. I have to take each step by faith, and I trust that I am not making a serious mistake. But if I am, I pray

that it may be overruled to the advancement of His kingdom. I have not chosen the easy path, nor have I desired to spare myself. So, with what light I have, and taking into consideration all angles of both positions, I make this decision—that I should decline your pastorate and remain with my present work.

It hurts me beyond the power of words to express, to make this decision to you who are my close friends, but I feel that I can not do otherwise. I stand ready to be of any service to you within my power. Being a member of this church, I shall continue to attend its services when I have opportunity, and to help carry on its work in every way I can.

I trust, brether, that you will take these statements as sincerely as they are given and that I shall not lose the high confidence that you have in me by this step which I am taking. I am sure that you will not add to the burden that I already have by feeling that I have declined through any wrong motive or any lack of appreciation of the splendid compliment you have paid me.

Praying that the Lord may guide you in the selection of a pastor and that your work may be greatly prospered, and asking a continued interest in your prayers, I am,

Your friend and brother,

J. N. MCMILLIN.

Books Worth While Having in Your Library

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MISSISSIPPI

NEWS IN THE CIRCLE

MARTIN BALL.

Martin Ball.

Dr. R. A. Kimbrough is conducting a meeting this week with the Lowrey Memorial church, Blue Mountain. He has as his assistant Rev. J. E. Wills of Louisville, Miss., a returned missionary from China.

Rev. J. N. McMillan declines the call to the Main Street church, Hattiesburg, and will continue to teach English in the State Normal College. The great pressure brought to bear on him by the college faculty held him.

Dr. W. F. Yarborough, former secretary of missions of Ala. preached his first sermon as pastor of the First Church Hattiesburg last Sunday. His family will arrive this week. We extend a cordial welcome to him.

Dr. J. M. Walker preached his first sermon as pastor of the church at Aberdeen last Sunday morning. He begins his labors with a protracted meeting and Lexington, Ky., was his former home. We give him a warm welcome to the work in our state.

A committee from the First church Nashville, Tenn., visited the First church Columbia, S. C., to prevail on them to release Dr. Allan Forb from his promise to accept their pastorate, and remain with them in Nashville. The effort was successful and he will stay with the Nashville Church.

In the recent meeting held with the First church, Memphis, Dr. A. U. Boone pastor, there were 102 additions and the Sunday School numbered 643.

After two years service at Lineville, Ala., Rev. Jas. H. Oakley has resigned the pastorate and accepted the care of the Prescott Memorial Church, Memphis.

Rev. J. H. Fuller, of Hollandale, will assist Pastor W. R. Fuller in a meeting at Walnut Hill church, Harriance, Tenn., beginning the second Sunday in May. A great meeting is expected.

At the Temple church Memphis, pastor J. Care McCoy was assisted in a meeting by Evangelist F. D. King, of the Home Board. There were 61 additions to the church.

Frank H. Leavell, of Atlanta, Ga., has put out a book on "Training in Stewardship." It is an exceedingly helpful study of this great subject.

Dr. J. P. Green, who for 27 years was President of William Jewell College, Missouri, has resigned. Dr. D. J. Evans has been chosen to succeed him.

The Christian Index brings out this week a very interesting issue dealing with all the phases of the

Home Board work. Next week will give a special presentation of the work of the Foreign Mission Board.

In the Sunday School of the Calvary church, Washington City, Dr. S. H. Green pastor, there is a young woman's class with over 900 members. Probably the largest of the kind to be found anywhere.

Dr. E. E. Boman, of Hendersonville, N. C. is happy. His church has added \$1000 to his salary and now he can meet old H. C. L. with a smiling countenance.

It is a long road to Washington City and every Church can aid the pastor very much by placing the fore in his hands and tell him to attend the convention. It will help the church and pastor very much.

Grace street church, Richmond, Va., has called to the pastorate Rev. W. W. Weeks, of Springfield, Mass., "They say he's a fine preacher and very scholarly."

Dr. S. C. Mitchell resigned the presidency of Delaware College, Wilmington, Delaware, to accept the chair of History and Political Science in Richmond College, Va. He receives a hearty welcome back to Va.

The First Church Raleigh, N. C., and the Tabernacle church of that city has each added \$1000.00 to the pastor's salary. They now get \$5000 each. That will certainly keep the wolf from the door.

John D. Rockefeller, Jr. heads a team of prominent men who will make a speaking tour of some of the principal cities of in the North to present the Interchurch World Movement. The journey begins April 5.

Rev. W. J. Epling, a native Mississippian, has resigned at White-wright, Texas, and accepted a call to Madill, Okla. He is now on the field.

Some Evils of Post Millennialism.
(By A. D. Muse.)

1 Clear disobedience to Christ: The plan formed by the Post to take the place of the plan of the book must of its nature produce direct disobedience to the plain command of Jesus. The most emphatic command given by our Lord is "Watch," with reference to His coming.

Listen: "Watch therefore for ye know not what hour your Lord cometh," Matt 24:42. "And What I say unto you, I say unto all, Watch!" Mk 13:35.

"Watch Therefore, for ye know neither the day nor the hour" Matt 25:13.

To observe this means a blessing. "Blessed is he that watcheth." Rev. 16:15. To fall here incurs a curse. "And if that evil servant shall say in his heart, my Lord delayeth his coming, and shall begin to smite his fellow servants, and to eat and drink with drunkenness; The Lord of that servant shall come in a day that he looketh not for him, and in an hour that he is not aware of and

shall cut him assunder, and shall appoint him a portion with the hypocrites; There shall he weeping and gnashing of teeth." Matt 24:48-51. Here is the fate of a wicked servant. His wickedness is due directly to his disbelief in the immediate return of his Lord. "My Lord delayeth his coming." Such an attitude is the fundamental of an unthinkable indulgence. "But take heed to yourselves, lest happily your hearts be over charged with surfeiting and drunkenness, and cares of this life, and that day come on you suddenly as a snare—but watch ye at every season." Lk. 24:34-36.

If the world is to have the Millenium first. If the world is to experience a period of universal peace, justice and righteousness. If the world is to be "Brought to Jesus," (A phrase that's not in the book at all.) If the kingdom is to come without the King. Why did Jesus give these clear straight forward emphatic commands. If these are to be, then we know "My Lord delayeth his coming."—for one thousand years at least, yet. This old world has not yet reached the utopian dream of the fanciful optimist, described by oyd George thus: "What does the new world mean? What was the old world like? It was a world where toil for Myriads of honest workers, men and women, purchased nothing but squalor, poverty, want, anxiety and wretchedness; a world scarred by slums and disgraced by puarreling. A world where side by side with want there was waste of the inexhaustible riches of earth.

If we renew the lease of the old world we shall betray the heroic dead. We shall be guilty of the
(Continued Next Week.)

EVANGELISTIC CAMPAIGN.

Meetings now in Progress.

Shaw Church, Bolivar County; I. P. Trotter, pastor; Zeno Wall, preacher. Durant Church, Holmes County; O. P. Bentley, pastor; J. D. Franks, assisting.

Goodman Church, Holmes County; J. T. Ellis, pastor; J. F. Tull, assisting.

Bay St. Louis Church, Hancock County; H. C. Roberts, pastor; W. A. Bruce, assisting.

Foxworth Church, Marion County; T. L. Holcomb, pastor; W. W. Kyzar, assisting.

Lowrey Memorial Church, Tippah County; R. A. Kimbrough, pastor; J. E. Wills, assisting.

Richton Church, Perry County; J. L. Low, pastor; H. R. Holcomb, assisting.

First Church Grenada, Grenada County; A. A. Stanley, pastor; pastor doing preaching.

Marks Church, Quitman County; W. O. Blount, pastor; pastor doing preaching.

Forest Church, Scott County; Owen Williams, pastor; T. O. Reece, assisting.

Leland Church, Washington County; W. H. Morgan, pastor; Roland Q. Leavell, assisting.

Poplarville Church, Pearl River County; H. H. Webb, pastor; Dr. W. J. Mahoney, assisting.

First Church Greenville, Washington County; T. W. Green, pastor; H. A.

Porter assisting.

Hollandale Church, Washington County; J. H. Fuller, pastor; R. L. Malley, assisting.

Meetings Beginning Third Sunday in April.

Hazlehurst Church, Copiah County; Frank M. Purser pastor; D. I. Purser, Jr., assisting.

Artesia Church, Lowndes County; J. H. Newton, pastor; H. L. Martin, assisting.

Escatawpa Church, Jackson County; M. E. Hulbert, pastor; W. A. Bruce, assisting.

McComb First Church, Pike County; Theo. Whitfield, pastor; T. L. Holcomb, assisting.

Picayune Church, Pearl River County; N. A. Edmonds, pastor; J. E. Byrd, assisting.

Chicora Church, Wayne County, Earl Brooks, pastor; J. C. Greenoe, assisting.

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E. J. Reefer, the poultry expert, 3253 Poultry Bldg., Kansas City, Mo., is giving away free a valuable book entitled "White Diarrhoea and How to Cure It." This book contains scientific facts on white diarrhoea and tells how to prepare a simple home solution that cures this terrible disease over night and actually raises 95 per cent of every hatch. All poultry raisers should certainly write Mr. Reefer for one of these valuable FREE books.

TIRES

Perfect, new tires all sizes, non-skid or plain, fabric or cord. Prepaid on approval. \$500 to \$10,000 Miles Guaranteed. 30,000 Customers. Catalog Free. Agents Wanted. Service Auto Equipment Corporation. 951 Service Bldg. Kansas City, Mo.

MRS. L. V. READ.

I am sure the readers of the Record will join with our community in the sense of loss recently come to our Brother L. V. Read, formerly pastor at Gloster, Miss., in the home going of his beloved wife. Sister Read died in her home in Leland on April 3, after a period of illness extending through some months, though confined to her bed only a few weeks.

Mrs. Read had made for herself, in her devotion to the work of the Master, and in her appreciation of the large opportunities she had as the wife of one of our most honored and busy pastors, and in the pursuit of her marked interest and ability in all church work, especially that of leading and directing the young life.

To Cure a Cold in One Day
Take LAXATIVE BISMUTH QUININE
(Tablets). It stops the Cough and Head-
ache and works off the Cold. E. W.
GROVE'S signature on each box. 30c.

in the churches where she had worked with her husband as pastor, a very blessedly attested in the receipt place. The place she held in the affection of all who knew her was very blessedly attested in the receipt of numerous messages of love and sympathy which came to Dr. Read from the friends they had made in a wide range of pastoral activity, and in the quantity and beauty of floral designs with which the home of sorrow was filled.

You will be glad to know also of the better state of health which is now being enjoyed by Dr. Read, whose precarious health for more that the Father may spare him great anxiety to his beloved wife and his great host of friends. We pray that that the Father may spare him for yet many years, and that His grace may be sufficient to sustain in sorrow and the loneliness which has come to him in the loss of his beloved companion.

Fraternally,
W. H. MORGAN.

Sunday School Dept.

S. G. Posey

It is with pleasure that the Field force of the Sunday School Department in Mississippi is able to have the Sunday school work of Mississippi Baptists represented through the columns of the Baptist Record. The need of such a department has been felt by all who are particularly interested in this phase of the Lord's work, but it has not seemed wise heretofore to initiate and undertake to keep up such a department.

It is our desire to make this department practical and beneficial to all who are seeking information or suggestion of any kind for the good of their school. We also hope to present herein reports and statistics from time to time of the work accomplished by the department, viz: City Training Schools and County Normals; Awards given to teachers, Sunday Schools and organized classes, etc.

Communications relative to Sunday school work in general throughout the State may be addressed to J. E. Byrd, General Secretary, Mt. Olive, Miss.; with reference to Or-

ganized class work to S. G. Posey, Magee, Miss.; with reference to Elementary work to Miss Minnie Brown, Pontotoc, Miss.

Have you observed "Missionary Day in the Sunday School" in your Sunday School? If not don't fail to do so because the day that was set March 28th, has passed. By all means arrange to have the program yet.

The Greenwood City Training School opened in the First Baptist church of Greenwood, Monday evening, March 26, 6 p. m. Something like 35 people were present for the first session and the enrollment grew until it reached well beyond 50. The school opened promptly at 6 o'clock and closed at 8:30, providing for two class periods of 45 minutes each, 30 minutes for luncheon, and 30 minutes for a general conference with all classes present at the close of the evening. The "Manual" was taught by S. G. Posey, "Winning to Christ" by J. E. Byrd, and "Plans and Programs," by Miss Brown. The Woman's Missionary Society of the church served the luncheon each evening from 6:45 to 7:15. This period was also made the social feature of the evening when everybody got acquainted with everybody else. Mr. Whittington the general superintendent of the Sunday School is backed up by a fine corps of teachers and officers and they are getting well "lined up" for the accomplishment of great things in their school. We are looking forward to the announcement of a Standard school in the very near future.

Are you making preparations for Evangelistic Day in your Sunday school in April, as suggested by the Campaign Executive Committee thru the Sunday school Board? First, get a list of those in your school who are lost. Second, Organize a personal workers' band. Third, Work and pray to the end that the lost in your school may be won for Christ. This is very important. Let us all work together toward this end. If you have not made such plans for your school, get busy at once! The harvest is great!

S. G. POSEY,
Magee, Mississippi.

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Lifter (white)	\$3.75	\$ 8.75
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Iowa Silver Mine	4.00	9.25
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Mosby's Prolific, white	5.50	12.50
Hickory King (white)	5.00	11.75
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white	5.00	11.75
St. Charles Red Cob (white)	4.00	9.25
Tenn. Red Cobb (white)	4.00	9.25

Write for prices on Cottonseed.

PURITY SEED CO.,
Field Garden Seeds, Plants, Balbs
222 So. Main St. MEMPHIS, TENN.

SAGE TEA DARKENS

HAIR TO ANY SHADE

Don't Stay Gray! Here's an Old-time
Recipe that Anybody
Can Apply.

The use of Sage and Sulphur for restoring faded, gray hair to its natural color dates back to grandmother's time. She used it to keep her hair beautifully dark, glossy and attractive. Whenever her hair took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect.

But brewing at home is mussy and out of date. Nowadays, by asking at any drug store for a bottle of "Wyeth's Sage and Sulphur Compound," you will get this famous old preparation, improved by the addition of other ingredients, which can be depended upon to restore natural color and beauty to the hair.

A well-known downtown druggist says it darkens the hair so naturally and evenly that nobody can tell it has been applied. You simply dampen a sponge or soft brush with it and draw this through your hair, taking one strand at a time. By morning the gray hair disappears, and after another application or two, it becomes beautifully dark and glossy.

SEX PROBLEMS

Every married couple and all who contemplate marriage should own a complete Book of Life, of 1,000 pages, handsomely bound, such as the "Medical Adviser." It unfolds the secrets of married happiness, often revealed too late. Sold formerly for \$1.50. We can mention only a few chapters here: Mechanism of Life, History of Marriage, Sex Problems, Advice for Mother and Babe, Nervous Troubles, Anatomy, Physiology, Medicine, First Aid to the Injured.

Special Offer: For a limited time we will send one copy for five dimes (or stamps), to readers of this paper. Address Medical Press, 640 1/2 Washington St., Buffalo, N. Y.

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Nitra-Germ

on your peanuts, peas, beans, fertilizes your crop, leaves available nitrogen in soil for cash crop. Costs \$2 per acre, 5 acres delivered. Write, Nitra-Germ, Savannah, Ga. For Book No. M-24.

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Sample each Soap, Ointment, Tablets of Cuticura Laboratories, Dept. V, Malden, Mass. Sold everywhere.

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SUGAR 2c a Lb.

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SUGAR \$2.00 Per 100 Lbs.
Best Granulated Sugar, per 100 lbs. \$2.00
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FLOUR \$7.00 Per Barrel
Our Best Flour, per bbl. \$7.00
Our Best Flour, per 24 1/2 lbs. .38

Other Catalog Bargains
Uneda Biscuits, per pkg. .02
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The Vapo-Cre
or Loomis

WANTED—Good white woman, with no children, to keep house for small family in Newton. Address MRS. V. E. STONE, Newton, Miss.

ATHENS HIDE CO., ATHENS, GA.
Buy wool, beeswax, dry hides, tallow, by parcel post. Green hides, horse, mule and cow, by express.
RELIABLE BUYERS.

We place White Teachers in Public Private and Normal Schools, Colleges and Universities. The H. D. Yates Teachers' Bureau, Nashville, Tennessee.

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Money back with out question if HUNT'S SALVE fails in the treatment of ITCH, ECZEMA, RINGWORM, TETTER or other itching skin diseases. Price 75c at druggists, or direct from A. B. Richards Medicine Co., Sherman, Tex.

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Bad for Health
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Go to Drug Store—Try
CAPUDINE
BY DOSE AND IN BOTTLES—10¢, 30¢ & 60¢.

Kintho Beauty Cream

For the Treatment of

FRECKLES

In Use for Over 15 Years

Your freckles need attention NOW or may remain all summer. Use Kintho, the old and time-tried treatment that has given satisfaction for over 15 years, and rid yourself of these homely spots.

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Sure Relief



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FOR INDIGESTION

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Miller's Antiseptic Oil, Known as
Snake Oil

Will Positively Relieve Pain in a Few Minutes
Try it right now for rheumatism, Neuralgia, Lumbago, sore, stiff and swollen joints, pain in the head, back and limbs, corns, bunions, etc. After one application pain usually disappears as if by magic.

A new remedy used internally and externally for Coughs, Colds, Croup, Influenza, Sore Throat, Diphtheria and Tonsillitis.

This Oil is conceded to be the most penetrating remedy known. It is prompt and immediate effect in relieving pain is due to the fact that it penetrates to the affected parts at once. As an illustration, pour ten drops on the thickest piece of sole leather and it will penetrate this substance through and through in three minutes.

Accept no substitute. This great oil is golden red in color only. Manufactured by Herb Juice Medicine Company. Every bottle guaranteed—30c, 60c and \$1.00 a bottle, at all good drug stores.

Vapo-Cresolene

The Inhalation Treatment for Whooping Cough, Spasmodic Croup, Asthma, Influenza, Coughs, Bronchitis, Colds, Catarrh.

Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended.

Established 1879 It is a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose.

The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights. Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria.

Cresolene's best recommendation is its 40 years of successful use. Send postal for Descriptive Booklet 43.

FOR SALE BY DRUGGISTS
The Vapo-Cresolene Co., 62 Cortlandt St., New York or Leeming-Mills Building, Montreal, Canada.

MRS. W. P. OZMENT.

Late one afternoon I heard a voice tremulous with emotion saying over the telephone, "Mother is dead. Can you reach us by ten tomorrow?" That mother was one of my truest friends and the wife of a friend whose heart was as loyal as ever offered its devotion to another. "Could I reach them?" Unless God interposed to prevent I knew I would reach those aching hearts and say the last words over my dead friend whose kindness had meant so much to me. And sure enough, after a most circuitous trip I reached the stricken home at Olive Branch where Sister Ozment had passed so peacefully and so serenely away the day before. Her passing was as tranquil as the falling to sleep of an infant upon its mother's bosom. Her husband to whom she meant so much had just stepped into the room where she sat quietly by the fire. A conversation was begun with never a thought on the part of either that it would be the last they would hold until both should walk and talk with Jesus on the banks of the "River of pure water of life." Suddenly the head sank gently and in a moment, without a struggle, without a murmur, without a tremor the gentle, modest, sincere and unselfish spirit of Elizabeth Ozment left its frail tabernacle for the "Temple of God a building not made with hands eternal in the heavens." And that bleak December day surrounded by loving friends as the rain slowly fell we laid her to rest until the "Great Voice" shall rend the rocks and burst the graves and the dead in Christ shall stand forth.

When she who had served God for more than fifty two years fell on sleep that morning, the tender ties of fifty one years of domestic felicity were sundered. For more than a half century she had made home a type of heaven for the cultured man whom she had honored with her hearts tenderest affection; and to whom she had borne a daughter Lena Rivers who now so faithfully and truly seeks to soothe the desolate heart of her splendid father.

It is really singular how many prominent and Godly women the Death Angel has summoned from this charming community in the last few years. Sister Ozment was the last to go. Who will be the next to answer the summons no one may know.

Sister Ozment belonged to that type of Southern womanhood that is so rapidly passing away leaving so few to succeed them. She belonged to that class of noble women who believed that, "Male and female created he them" and she had no desire to abolish the distinction and no ambition to usurp the place of the man.

She never forgot that the chief charm of womanhood is maidenly modesty. In her home was a "Prophecy chamber" where the "Man of God" was sure of a welcome. Others of her former pastors will bear me willing testimony that it never seemed to her a trouble to dispense Christian hospitality. In this she had the hearty cooperation of Bro. Ozment. It was my happy privilege to spend many pleasant hours with

this hospitable family, whose unfailing kindness won from me an affection which grew in intensity with the passing years. The writer could surely say of her as did Paul of Onesiphorus, that she "oft refreshed me."

So long as there shall be sickness, sorrow or distress in that community this unostentatious Christian woman will not cease to be missed.

No one ever heard her utter a word that could be construed to be an unkind criticism of any character. She was too busy with such things as made for better life to find time for idle gossip. One could not think of her in connection with the frivolities so prevalent in latter day society. And yet she was neither gloomy nor morose but on the other hand her face was radiant with that trustful happiness that welled up from a heart in which Christ dwelt and love reigned. She stamped her impress upon her daughter who has given the years of her young life to making better the youth of the land next to the ministry, the noblest calling of earth.

The same spirit animated this rare woman that characterized the ideal woman of the 31st chapter of Proverbs. So indispensable had she made herself to him to whom, when but a girl she had promised to be faithful that her homegoing rendered him wellnigh helpless. And so ardent was his love, so profound his appreciation that the pungency of his grief was pitiable. Wonderful must the domestic life have been that could hold for more than fifty years the affection of a man as unwaveringly as the North Star retains the loyalty of the magnetic needle.

And now dear Sister, faithful and true, friend of all the worthy and sympathizer with all in need, whether the days allotted me here be many or few I shall not cease to miss the occasional visits to your restful home, and your kindly face will linger in one of the sunniest spots on memories field until faithful friends shall look upon my rigid form and say, "he is dead." And then in realms of the blest, in fields Elysian, I hope to tell you how much I appreciated you here below. Truly may it be said of her:

"Sister thou wast mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of evening,
When it floats among the trees."

N. W. P. BACON

ORBITUARY.

"For of Such is the Kingdom Of God."

Little Mary Sue James died March 15th 1920. She was sick just a few days with influenza.

Mary Sue was the youngest child of Mr. and Mrs. Luther James.

She was the pride and joy of the family circle which was unbroken until her going.

Precious indeed does the doctrine of the resurrection become, as we contemplate the departure of little children who only remained here long enough to become everlastingly entwined in the tenderest and most affectionate manner around the hearts and lives of loved ones.

MRS. W. R. ALLMON

You Do More Work, *

You are more ambitious and you get more enjoyment out of everything when your blood is in good condition. Impurities in the blood have a very depressing effect on the system, causing weakness, laziness, nervousness and sickness.

GROVE'S TASTELESS CHILL TONIC restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

GROVE'S TASTELESS CHILL TONIC is not a patent medicine, it is simply IRON and QUININE suspended in Syrup. So pleasant even children like it. The blood needs Quinine to Purify it and IRON to Enrich it. These reliable tonic properties never fail to drive out impurities in the blood.

The Strength-Creating Power of GROVE'S TASTELESS CHILL TONIC has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get GROVE'S TASTELESS CHILL TONIC when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

Hogs Can Tell when

Nitra-Germ

has been used on a crop of peanuts. They will make for it every time. It makes a better crop and more peanuts. Costs \$2 per acre, 5 acres \$9, delivered. Write, Nitra-Germ, Savannah, Ga., for Book No. B-24.



Better than Pills For Liver Ills.

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TETTERINE

for the COMPLEXION
60c at your druggist or from
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Hatched 175 Chicks

and not one died, writes G. W. Miller of Pittsburg, Okla. You can do as well. Save your precious, downy chicks. Write today to E. J. Reefer, poultry expert, 3253 Poultry Bldg., Kansas City, Mo., for his valuable free poultry book that tells how to make a simple home solution that cures White Diarrhoea over night and saves 98% of every hatch. The book is free. Send for it today, sure.

YOUR FACE?

Is the Complexion Mud-dy, Tanned, Freckled?

If troubled with skin eruptions, sunburn, pimples, try

PALMER'S SKIN SUCCESS SOAP

It cleanses, softens and clears the skin and tends to remove sunburn, tan, freckles, blackheads, pimples and eczema.

Thoroughly antiseptic. Ask your druggist, or write for free samples to

THE MORGAN DRUG CO.,
1521 Atlantic Ave., Brooklyn, N. Y.

An Explanation of Our Delays

BAPTIST SUNDAY SCHOOL BOARD
NASHVILLE, TENN.

We wish to make a frank statement to our customers regarding the delays in shipment of the Graded Lesson supplies for this quarter.

We have had more difficulty in securing supplies of print paper this quarter than at any time in our history. For a time it looked as though we could not possibly get our issues ready. The paper mill which has supplied us for years failed on their deliveries for both December and January, partly because of the unprecedented weather in New England where the mill is located. Then we had to go into the open market at a time when there was a general shortage. Every house using large supplies of different sizes was in the same desperate fix. And when we got orders placed freight shipments were delayed as is so common nowadays.

By unusual efforts our printers did get supplies enough to keep us going on nearly all our issues, but the paper for several grades of the Graded literature and for the B. Y. P. U. periodicals was so late in coming that we could not mail these supplies in time for the last Sunday of March. Indeed at this writing, April 1, we are still waiting for full deliveries. Unfortunately we kept hoping until the last minute that deliveries would begin, and so shipments of what we did have were held back, waiting for full supplies.

This plain statement is made so that our customers may have some idea of the difficulties under which we work. All printers have these conditions to meet. When you remember that we have 62 different periodicals to print of varying sizes each quarter, with total issues running close to 10,000,000 single copies, and using about 250 tons of paper, you will see that a week's delay on just a few issues under the stress of present conditions, is not a bad record. A month ago we despaired of making so good a one. Some of our neighbors did not do so well.

For the next quarter our prospects are much brighter. In addition, we will then be working under an entire reorganization of our shipping and bookkeeping departments. We will install a system of bookkeeping machines, with a shipping system to correspond, and our whole force will be reorganized. In ability to procure the supplies necessary for the reorganization plans delayed their installation. We could not get anything we wanted under two or three months.

Our business has suddenly outgrown our old methods. We are now fast near the million-dollar mark, and have outgrown our building, even with the new addition just being finished.

Yours sincerely,

I. J. VAN NESS,
Corresponding Secretary.